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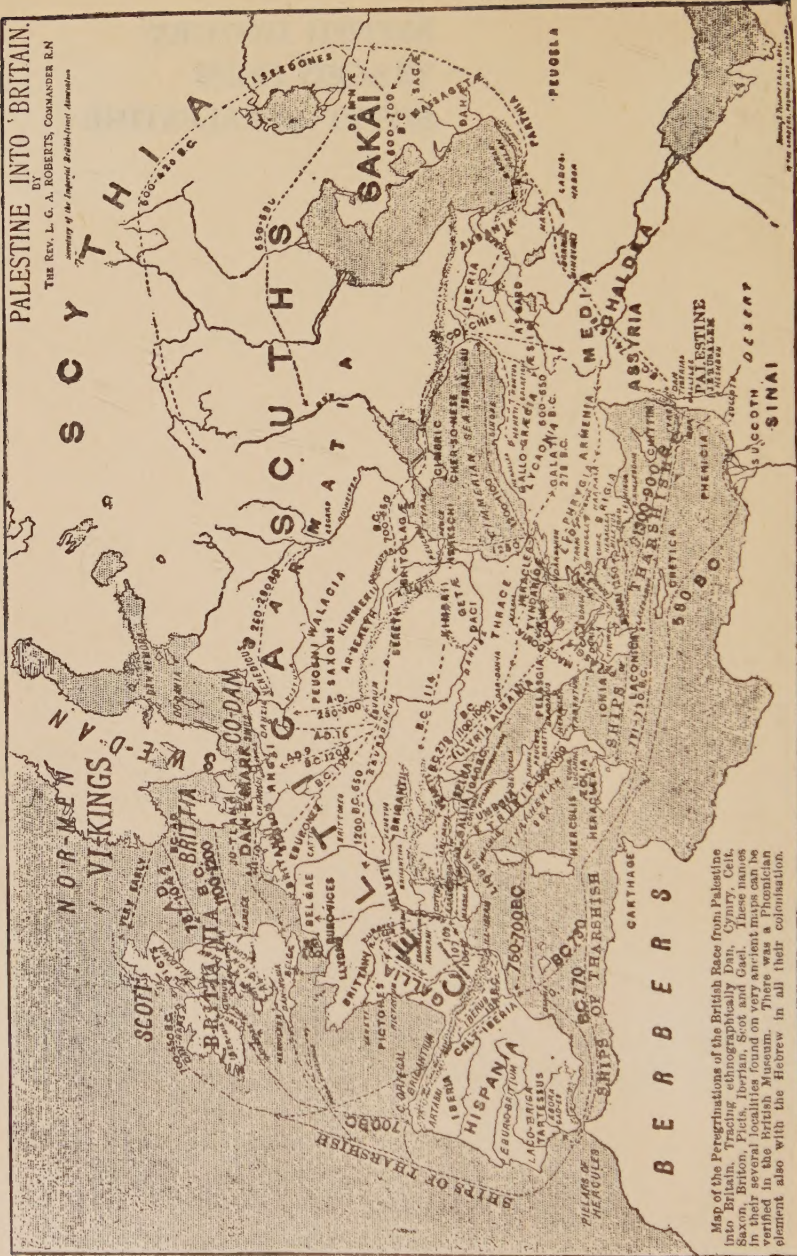
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BRITISH HISTORY
TRACED FROM
EGYPT *and* PALESTINE

PALESTINE INTO 'BRITAIN.'

BY
THE REV. L. G. A. ROBERTS, COMMANDER R.N.
Secretary of the Imperial British-Israel Association



Map of the Peregrinations of the British Race from Palestine into Britain. Tracing ethnographically Dan, Cymry, Celt, Saxon, Briton, Iberian, Scot and Irish, and showing how their identity is established on the map. The map can be verified in the British Museum. There was a Phœnician element also with the Hebrew in all their colonisation.

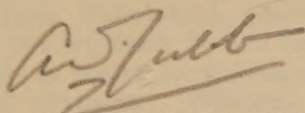
Map of the British Isles, etc.

BRITISH HISTORY
TRACED FROM
EGYPT & PALESTINE
AND OTHER ESSAYS

BY

Rev. L. G. A. ROBERTS, Com. R.N.

Secretary of the Imperial British-Israel Association



Second Edition (Revised and Enlarged)



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PREFACE

THE following treatise owes its origin to the fact that there is no authentic and continuous history of the greatest nation the world has ever had to deal with. The British Empire and the United States of America, English-speaking people, own between them one-fourth part of the universe, and by far more than half its wealth and natural production. The influence of this people far exceeds that of all the former empires which have governed mankind. The Egyptian, Assyrian, Babylonian, Medo-Persian, Grecian and Roman, all put together, do not vie with Britain and the United States in power, in wealth, in moral integrity, or nobleness of character. Whereas their power was autocratic, and maintained by the sword, the dominion of the British and Angles is founded, or constructed, mainly by the democratic freewill of those under its genial and benign sway.

The mystery of this, otherwise complex problem, lies in the predestination and lovingkindness of the Almighty Creator, who foreseeing the end from the beginning, has caused all to work together for the ultimate good of the whole human race.

For this purpose He called Abraham, and because he was obedient and submissive to His Will, fore-ordained that through his posterity all mankind should be blessed.

The historical tale of the people until the coming of the Saviour, is told us in the Old Testament. The prophetic (then future) glories of Israel in Christ, is the theme of all the prophets.

Our commentators seem to have sadly lacked in applying these prophetic pictures, with perhaps the exception of "The Speaker's Commentary," which goes nearest to the acceptance of a literal as well as a spiritual application of the Divine promises.

This attempt on the part of the writer, by gathering

PREFACE

together the threads of tradition, history and monumental evidence, places before us such facts and convictions as tend to realise the truths of history with the Word of God. The failure of science and ethnology has resulted from not consulting the revelation made in the Old Testament. Our author has accepted God at His Word, and believes that all science and historical deduction that cannot be borne out by the Sacred Scripture, is not to be credited or considered conclusive until it recognises that

ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD.

This Essay is by no means exhaustive. The intention being simply to set other and more capable minds to work to see if it be not true that the British and United States of America are the Covenant People through whom God is building up the Kingdom of our Lord Jesus Christ.

PREFACE TO THE SECOND EDITION

The call for a second Edition of this hitherto much misunderstood subject, and the fact that none of our experts have approached the matter in contradiction, leads the author no choice but to allow the re-issue of the same with as little alteration in the text as possible. It is because every copy is sold, and the demand still comes in for it, that the "Covenant Publishing Company Ltd." undertakes a re-issue.

One would have liked to have seen the opposers, from the conscientious points at issue, challenge the arguments put forward, so as to afford an insight as to where they think the connection to be weak. This would have given cause for a more elaborate explanation. As this has not been done we must accept the evidence from this, that their opposition is not worthy of statement.

We quite understand the position of conscientious objectors, if they would only allow the Word of God to mean what it says. "If ye are Christ's then are ye Abraham's seed." To him is also "gathered others beside the gathered ones." Surely God saw the end from the beginning and therefore foretold the issue. This we believe, Gen. xviii, 18, 19, and therefore teach.

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BRITISH HISTORY TRACED FROM EGYPT AND PALESTINE

ARE THE BRITISH THE TRIBES OF ISRAEL

IN looking into the original of the settlements of the Ancient British people under whatever name found, Brythons, Lloegrys, Cymry, or Gael, we cannot escape the fact that all these names are traceable to Hebrew roots simply and purely.

There is also a reason from Scripture why each of the names is applied to this race if our hypothesis is correct.

The first two names (Brito-Lagœ) we find combined in the very region whence the Welsh themselves trace "the first Welsh colony," *i.e.* on the north-western shores of the Black Sea, which sea was also called Cimmerian. In the Crimea Prof. Chwolson of Petrograd has deciphered no fewer than 700 epigraphs in Hebrew and 150 copies in other places of the Northern Kingdom of Israel. *Oriental Records* see p. 41 *infra*. In the very mouth of the Danube we also come across Peuci, akin to the word Pict. Then, again, the Saxones are also found in this region; these latter, however, seemed to have pushed the Cimmerians westward, having themselves come from the east and south of the Caspian Sea. To the north of these Sacœ, when in this eastern locality, we come across the Massagetœ and the Bretti; the Bretti northward and westward moved into Europe first, followed by the Massagetœ and the Sacœ. The Getœ,* which name we find in Sagetœ, Thyssagetœ, Tyri-Getœ, Mæso-Getœ, are all derivatives from a

*Dr. George Moore suggests גִּתִּי Gete. Gittites in David's bodyguard.

common ancestry, probably Gad ; and eventually in Europe, under the name of Goths, became known as Ostro-goths, Visi-goths or Goths. Nothing seems to our mind more natural than that these Getœ, who, according to their locality or circumstances, named themselves with a prefix suitably chosen, should also as Goths do the very same thing centuries after. The name Goth, however, occurs on an inscription as far back as the time of Cyrus, where he is with Dan and Sakai. The original of Goth has been stated by *Ortelius* to be *Gauthei*, because “ the ten tribes were jealous for the glory of God ” (*Sailman’s Researches in the East*).

The inscription referred to is mentioned by George Moore, *Saxons East and West*, taken from the Preface.

An inscription in Hebrew graven in ancient Pali characters on the wall of a rock temple in Kanari, about twenty miles from Bombay : “ The soft flowing of the wine-press from the white gushing fruit is as that which sets me at rest ; my drink, the refining of the fruit is the very grace of his mouth. Behold what thou possessest, yea even the gladsomeness in it that is ministered to thee. Lo, the worship of Saka is the fruit of my lip ; his garden which Cyrus laid low was glowing red ; behold it is blackened. His people being aroused would have their rights, for they were cast down at the cry of the parting of Dan, who being delivered was perfectly free. . . . Everyone grew mighty ; your religion has saved even him from uncleanness. And his (Saka’s) mouth enkindling them, brought the Serim (? free, or princes) together from the race of Harari (*see* 2 Sam. xxiii. 11, 33, Ephraimites?). . . . As to Dan, his unloosing was destruction, oppression and strife ; he stoutly turned away, he departed twice. The predetermined thought is a hand prepared. The redeemed of Kasha wandered about like the (flock) overdrawn. The prepared was the ready, yea Gotha, that watched for the presence of Dan, afforded concealment to the exile whose vexations became his triumphs : and Saka also, being re-

invigorated by the calamity, purified the East, the vices of which he branded."

It will be seen in this inscription how intimately associated the Danites, the Sacœ, and the Goths are, and that Cyrus, well known as the King of Persia, was the desolator of the Buddhism taught by the Saka. Cyrus met his death at the hand of the Massa-getœ, whom our author identifies with the Gittites, or the people of Gath (Heb. גִּתִּי—Gété).

Dr. Moore goes on to say : " We at least find an ancient *Gothland* as well as a Saxon race mentioned in the earliest records of Buddhism, and the Buddhism is, I conceive, unmistakably connected with a people using the Hebrew language. The name of Goth, as already surmised, was probably transferred from Palestine to the neighbourhood of the Caspian Sea, where the Getœ and the Sacœ, the Goths and the Saxons, are historically found together "(pp. 260, 261).

He has previously (p. 95) said : " The Sacœ and the Getœ who formerly invaded India sprang from the same source as the Saxons and Goths of the West, and were directly connected with the Israelites, or with a people who employed their language."

He also, in allusion to the Budii, said by Herodotus to be a tribe of the Medes (i. 101), derives this name from בָּדִי, " the separated people." (For further evidence, see pp. 42-46.)

We have, of necessity by digression, alluded to the Eastern branches of Israel after the captivity because we find the Gimirra, subsequent to the transportation of Israel into Media, alluded to on the tablets : " Teuspa the Kimmerian and his people are called Manda by Esarhaddon ; and the Gimirra-Umurgah of the Babylonian text corresponds with the Saka-Humuvarka of the Persian text. The Saka-Humuvarka are the Amyrgion Sakœ of Herodotus (vii. 64), who, he tells us, were the Scythians of the Greeks " (Sayce).

Sennacherib records his expeditions against the Yasubi-

galleans (Pinches), these being no doubt Josephites from Galilee.

The Israelites are known to have been called Bit-Kumri, the Kumri and Gimirra being the same as Sakai.

MR. GEORGE MOORE ON HOSEA I. AND II.

P. 56 : The prophets testify of the history of Israel. Each prophet personifies God in relation to the peculiar people. Deity humanising Himself to reason with them, to warn and prognosticate. He puts Himself into all human relationships which can best illustrate His love for man as manifested through His chosen people. Thus Hosea puts Divinity before us as in His own person, and as acting the part of a loving husband to a deceitful and abominable wife. Israel is that wife ; but the wife takes the name of the husband, and the true Israel is really represented by the prophet. Her proceedings and names symbolically indicate the history of Israel both at home and abroad, in Palestine and in other lands.

The prophet represents himself as married to Gomer, the daughter of Diblaim (Hos. i. 3). Here we conceive that Israel in its northern or Scythian connection is alluded to. It is the house of Israel as distinct from Judah that is represented as the adulterous wife by Hosea (i. 3). Why does he name her Gomer, the daughter of Diblaim ? It is an interesting fact that Gomer, as a country, is identified with that of the Scythians by the ancients. [Gomer signifies that which is fulfilled or thoroughly brought to pass. It is also the name of the son of Japhet, from whom the Scythian nations are descended. Diblaim is a dual word and signifies two (people) brought together by outward pressure ; it is a dual word, doubtless adopted by the prophet to express the fact by a verbal symbol.] May not the representative marriage of Hosea with Gomer be prophetic not only of the peculiar apostasy of the House of Israel, but also of their association with the Scythians in

that apostasy? If so, we have additional grounds for seeking Israel in Scythian connection. . . . The whole scheme of the prophecy of Hosea is in the first chapter. The result of the nominal marriage with a people of false religions (whoredoms) is first a son called Jezreel (the Seed of God), to signify the cessation of the Kingdom (House) of Israel, but yet the preservation of a godly race (verse 4). Then a daughter, *Lo-ruhamah* (not having obtained mercy) is said to be born, because as it appears the people of Israel in their exile did not trust to God like Judah (verse 7), but to armed power; therefore, says God, "*I will utterly take them away*" (verse 6). Afterwards another offshoot arises called *Lo-ammi* (not my people), no longer recognised as Israel. Yet Israel is in number numberless, and where it was said, "*Not my people, there they are called Sons of the Living God.*" To find Israel, the descendants of the rebel tribes, the Lo-ammi, in the latter day, we must look for the people which most readily and most willingly received the Gospel, or are most ready to receive it, when properly presented to them. . . .

WHENCE THE NAME CIMMERIA?

The accidental (so to speak) fact of Cimmeria being in the East, and in the time of Esarhaddon in the 7th century B.C., is easily understood if, as is generally accepted, that by the term Gimirra is meant the descendants of Gomer. It is also apparent from Hosea i. that God intended that Israel should be swallowed up amongst the nations of Gomer. Therefore the name Beth-Kumri attaching to Israel on the Assyrian tablets, in consequence of their being recognised as of the *House of Omri*, which Omri has a guttural *ain* in Hebrew, making it hard H or Kh, and would easily cause Khumri to assimilate with Gimirra. The leader being, at the time of contact with the Assyrian, Teuspa the Kimmerian, is termed a Manda, and is very probably a Yasubi-gallean. This is as it should be, even if Gomer, the son of Japhet, were located in Asia Minor

and Galatia (as Josephus I. vi. 1), for these Kimmerians invaded Cappadocia and Cilicia (see Marchant's *Monumental Facts and Historical Fictions*, p. 25). They would thus have coalesced with the Gomerites and Galls (Galatians). But of this see also later on *Historians Hist. of the World*.

There is no reason to imagine that these Cimmerians had come only into Asia Minor from the East, nor even that they came down through the chain of the Caucasus from the Northern Cimmerian land, where the Crimea now is. Rawlinson gives us what upon the face of it accounts for the numerous body of Kimmerians at that time (*App. Book I., Essay I., p. 369, Herodotus*). Who the Cimmerians were, whence they came, with what races they were ethnically connected, will be considered hereafter in the notes to the Fourth Book. With regard to their occupation of Asia Minor at this time (reign of Ardys), it is important to observe that whereas Herodotus, throughout his whole history, regards the invasion in the reign of Ardys as the first, and indeed the only, Cimmerian irruption into these countries, other writers speak of repeated attacks, covering a long period of time, in which, moreover, the Cimmerians were accompanied and assisted by Thracian tribes, and came into Asia Minor, apparently, from the West rather than from the East. Strabo expressly states that they made several distinct excursions and seemingly brings them into Asia across the Thracian Bosphorus (Strabo I., p. 90, *Oxf. Edit.*). To some of these incursions he gives a high antiquity (Strabo I., p. 9, *Oxf. Edit.*). In this he is followed or exceeded by Eusebius, who places the first Cimmerian invasion of Asia three hundred years before the first Olympiad.

Rawlinson suggests that the Cimmerians on this occasion alluded to by Herodotus might have come through the "Caucasian gates," as this is the direction he brings them from, and doubts the possibility of Herodotus being mistaken.

Now, we assume that there is every reason why these Cimmerians may have come from the immediate south of the Caucasian range—in fact, from Colchia or Iolchis ; and if so, being Israelites of the pre-captivity times, it would account for the great number of them. Herodotus allows that the Cimmerians and the Thracians were neighbours on the Western and North-western side of the Euxine. Evidently these Thracians have been looked upon by Strabo (I., p. 9) as Cimmerians. This we will now try and prove they really were. This brings us to ask, Whence the name Cimmeria or Kimmeria?

In Col. Gawler's *Dan, the Pioneer of Israel*, we have the colonisation of Greece from Palestine in very early times, and giving his name, Danai, to all the Argives. They then establish themselves in Thessaly, and from here embark from Iolchis for Colchis, in what is now Iberia. From here they push eastward into Media. To the north of Thessaly we have Thrace and the acknowledged Cimmerians. We have no right to assume from our argument that all the Cimmerians were Israelites any more than that all the Scythians were Sakai.

The Covenant People (Vol. IX., pp. 160, 195, 236, 268, 338, 382, 407) gives articles upon the migration, colonies, and settlements of Dan.

In a pamphlet, *Palestine to Britain*, written in 1883 by the present writer, occur these words :—

“ Tradition brings the first settlers in Britain from Troy, under one Brutus the Trojan ; the Triads of the Cymry bring them from Constantinople ; and history, such as it is, brings them from the neighbourhood of the Black, or Cimmerian, Sea. Etymology would suggest that the people originated in some State which bordered on darkness, as we trace them back as Cimmerioi (black), Phrygia (black), Pelops (black), Hushim (black) ; this clue arrives at the son of Dan, one of the Patriarchs of Israel, whom tradition tells us fled out of Egypt and

settled in Greece, as Danaus, the son of Bela (Dan was the son of Bilhah, Jacob's concubine).

“ Having left the light of Israel, he was driven to darkness, as the name of his sons, Hushim (חשם), signified, by prophetic enunciation. This signification was attached ever after to the race of Israel in some way or another, as each and all were driven to darkness (Pelopidæ, Phrygian, Cimmerians, Kimbri, Cymry, all having a radical meaning, “ darkness ”). These Danaïtes were also known as Pelasgians, Scoloti, Scoti, and Scythians, each one of these names denoting “ Wanderer.”

THE ORIGIN OF THE KYMRY

The Greek *κιμῆρος* means a *mist* or *darkness*. The Latin *Cimmerius* is applied to anything *dark* or *black*. For the people who walked in *darkness*, see Isaiah ix. 2, Matt. iv. 16, Ephesians v. 11.

The name may have something to do with the spiritual state of the people of Israel when cast out of God's sight. The Hebrew word *Chemarim* occurs 2 Kings xxiii. 5, Hosea x. 5, and Zephaniah i. 4, and is applied to the *idolatrous priests* of the House of Israel. Not really priests, but the word is derived from a root signifying *to be black*, “ to be heated or scorched like an oven ” (see *Hebrew and Chaldee Lexicon*, Rev. W. Wilson), also to *yearn*.

Yearn, Genesis xliii. 30, 1 Kings iii. 26, in both cases meaning “ were hot.”

Blackness, כַּמְרִיִּים, Kimirim (Job iii. 5), “ bitterness from,” מַר.

Chemarims, כַּמְרִיִּים, servants or priests (2 Kings xxiii. 5; Hos. x. 5; Zeph. i. 4).

Kindled, כִּמְרוֹ, Kimru (Hos. xi. 8), “ made hot.”

Ephriam is a cake (or dish) not turned, *i.e.*, scorched, burnt, or blackened (Hos. vii. 8). Therefore כַּמְרִי, Kymry.

Thus in Hebrew and Greek and Latin the word has the

same meaning. Who so black as God's people who had rebelled against Him? Hence the constant allusion in Scripture to "the people who walked in darkness."

Rabbi David Kimchi, who flourished in the 12th and 13th centuries, one of the most learned Hebrew grammarians and commentators of his time, gives as a reason for the term KYMRY because those priests were robed in *black* vestments instead of being "arrayed in white linen," as were the priests of the Orthodox Church at Jerusalem.

Dr. Moses Margoliouth, in the *Hebrew Christian Witness*, October, 1877: "The appellation KYMRY is no more 'true-born English' than is the term GÆL, or Welsh. The nomenclature of both owe their true birth to a parentage and a country far more ancient than those who are called British or English, whatever these terms may mean, whether what we call GÆLIC, KELTIC, KYMRY, or ENGLISH. All those languages known by the nomenclature which I have just enumerated, as we have them now, consist of a 'jumble' and 'mixture of all kinds.' But those two terms, GÆL (which means WÆL and the Welsh) and KYMRY (which by the Greeks became Kimmerioi, amongst the Teutons Kimbri, and Latinised into Cambria) are of purely Hebrew birth. . . . KYMRO, in the same language, means a priest of an idolatrous system. Analyses of Oriental archæological fragments, now in the British Museum, led me to conclude that the term KYMRO, priest of an idolatrous system, was closely allied to the name OMRI, the notorious King of Israel, who consummated the idolatrous system amongst the Ten Tribes who seceded from the House of Jacob."

Dr. Margoliouth might have said that Brit-ish and Eng-ish are clearly derived from Hebrew also, the former "The Man of the Covenant," the latter "The Man of the Calf." The words Ga-el and Bel-goe are also Goi-el and Bel-goi, both names signifying "The Nation of God."

We have thus given evidence to show that all the ancient names of our first settlers were derived from Hebrew. The

Ligure has for its root לָגַל, laugh,* rendered stammering in Isaiah xxviii. 11, "With stammering (mocking, scornful, barbarous) lips and another tongue will I speak unto this people," Israel. In Brito-Lagœ we have Israel, or *the covenant people who scorned God's covenant*.

TRACING THE WAY-PATHS

From the north-west of the Cimmerian (Black) Sea we trace the Brito-Lagœ, Briton-Ligure, into Italy, the first kingdom of the Britanni being in the south of Italy (Ritson's *Celts*), the Ligurian in the north-west. "The great nation of the Ligures,† or Lyges, extended from the Arno to the mouths of the Rhone, and in an earlier age as far west as Iberia; those west of the Maritime Alps were called Gallo-Ligyges" (*Ancient Geography*). We next hear the name Briton in Iberia (Spain) as Eburo-Britium (the Hebrew-Briton). The Ligure goes north into Gaul (France), and the northern part of France becomes Liguria, the Loire being anciently the Ligur. The Rhone in ancient time was called Rho-Danus. The Pict came along with these and gave his name to Poitiers; close by is Ebur-Danus. As also Paris from Troy; and the Parisini was one of the tribes of Ancient Britain. There were seven nations of Britanni on the north-west coast of Europe, as proved by monumental inscriptions (*cir.* A.D. 80). Denmark's original name was Brittia, and her people Brittones finally came into Britain. Denmark was also called Jutland, as it was supposed that Jews (*sic*) of the tribe of Dan settled there.‡ Others say G—tland, from Goth.

From *Origines Celtica* we cull (p. 49): "The fortunes of the Cimbri, after they had reached the Western Ocean, are not difficult to follow. From Jutland a line of salt

* לָגַל to mock, to deride, sneer, scorn (Isa. xxviii. 11; xxxiii. 19). *Der Gothic Llahagan*, Engl. Laugh.

† Consult Latham and Pritchard on the ethnology of this people; it seems they derived their name from Greece (say Thrace) and were Kelt and Iberian; they linked the two anyhow.

‡ See *Vetus Chronicon Holsatiæ*, "Race Amalgamation," *infra* 141.

marshes run southward to the Somme. As far back as history reaches—that is, as far back as the fourth century B.C., when Ephorus flourished—we find the ocean eating its way into these marshes ; and millions of acres must have been swallowed up before its inroads were checked by the industry of man. On these rich but treacherous netherlands the Cimbri appeared to have multiplied, and to have sent forth their teeming multitudes into Britain and southward along the coast to Gaul.”

He goes on to show that these were Celtic, and then : “ But there was another race of people, which seems to have preceded them in the migration westward, though they found a country to settle in before they reached the Atlantic. The name Iberes does not occur in Greek literature before the times of Herodotus, but the people who bore it were probably settled on the western shores of the Mediterranean more than a thousand years previously.”

The name Iberes is found mixed up with that of a people whom the Romans called Ligures, and the Greeks, according to a well-known letter-change, the Ligues. The fortunes of the two races have been strangely blended for more than 3,000 years. (Iberus from Heber.—L.G.A.R.)

Scylax commences his coast survey at the Straits and passes thence eastward along the coast of Spain. He tells us : “ After the Iberes follow the Ligues and the mixed Iberes, as far as the river Rhone. . . . If from the basin of the Ebro we pass to the opposite corner of the peninsula, we find traces of Ligurian occupation.

“ We must not suppose that the migrations of the Kimmerioi and of the Ligures can be separated from each other. . . . The Ligurian Celts called themselves all through their tribes Ambrones, with which in all probability the name Umbr-i is connected.

“ The Ligurian races overspread the plains of the Upper Danube, penetrated over the Julian Alps into Italy, and pushed their way westward to the Pyrenees, and finally

into Spain. . . . We have spoken of the Umbri, but these were doubtless other waves of Celtic immigration which poured into Italy from the Euxine, and brought with them disturbing influences. Among the latest of these immigrants were the Veneti.

“ The Henetoi, or, as the Latins called them, the Veneti, dwelt, according to Hecatæus, on the Amisene Bat (Strabo xii. 3, 28, p. 553). In a note by Eustathius on *Dion Perieg* (378) occurs the passage : ‘ *Arrian* says the Enetoi, having suffered in war against the Assurioi, and having passed away into Europe, are called up to the present time Benetoi (Veneti) instead of Enetoi,’ etc. As *Arrian* was not only a very eminent writer, but also a native of Bithynia, his statement on this subject is entitled to great weight, and I have little doubt is substantially correct. The story of the Veneti traversing Thrace, under the conduct of Agenor on their journey westward from Troy, is the shape we might expect the tale to take.

“ When the Henetoi were expelled from Asia we are not told, but I think we may infer from the statement in *Arrian* that their expulsion was one of the results that followed the campaigns of Esarhaddon in the seventh century B.C.

“ The Veneti of the Adriatic were, there is little doubt, the proper representatives of the Henetoi of Asia.

“ The Veneti of Gaul were settled at the mouth of the Loire, on the shores of an inland piece of water, now called the Morbihan, a little sea. Both the district and its capital are called Gwened by the modern Bretons, and the French name, Vannes, still shows traces of the classical name Veneti. Gwynedd is also the Welsh name for North Wales, which borders on the Menai, and to have been used with a wider meaning as the princes of the district extended their territory.

“ Here, then, are three names which only differ from each other by letter-changes which admit of an easy explanation, and the places they represent all lie beside sheltered waters—the town of the Henetoi in the Amisene Bay, the

Breton Gwened on the Morbihan, and the Welsh Gwynedd on the Menai.

"The testimony of Ephorus, based probably on the reports of the Phœnician traders, shows us that two or three centuries before the irruption which drove out the Kimbroi, the ocean had been sweeping away low drift-lands on which they dwelt. . . . For more than 2,000 years it has now been eating into the land and obliterating the landmarks of history. Whence originates the altered action that led to these results? A sinking, or it may be repeated sinkings, of the sea-bottom would account for this revolution, and such an hypothesis would be quite consistent with recent observations. If we adopt it, the date may be comparatively recent when Britain was separated from the mainland of Europe."

Origines Celticæ, Vol. I. Edwin Guest, LL.D., D.C.L., F.R.S. (late member of Gonville and Caius). 1883.

The same author, in Vol. II., helps us much in our research.

"The Brython.—According to Parthenius (*Erotica*, c. 30), Herakles, as he was passing through the country of the Keltoi, visited Bretannos, who had a daughter named Keltine. This daughter fell in love with Heracles, and had by him a son named Keltos, from whom the Keltoi received their name.

"The Brython . . . became acquainted with the Tyrian Herakles, or, in other words, with the Phœnician traders, etc.

"I think we may infer that the Bretanni and Cimbri were merely different names for the same people.

"Pretamid . . . Prydain . . . Pretanik. . . Brettia. The Brittani and Brittons are the same people.

"One of the most important of the British tribes were the Brigantes.

"Strabo used the word Keltoskuthia (II., vi. 2), Keltoi, or Iberes . . . Keltiberes or Keltoskuthai.

"The Scots were descended from the Scythæ, and they came to Ireland from Spain.

“ A Scythian prince had married a daughter of Pharaoh before he was expelled from Egypt. Her name was Scotta, and from her the Scots obtained their name.”

IN “ MONUMENTA HISTORICA CELTICA ”

W. Dinan, 1911.

Homer in the word *Κασσιτερος* (=tin) we have undoubtedly a word of Celtic origin, which appears in the names of many tribes of the Gadhelic branch of the Celtic family (*e.g.*, Cassi-gnato-s, Cassi-marœ, Bodio-casses, Viducasses, etc).

Himilco, a Carthaginian explorer, made a voyage round the west coast of Europe, and explored as far as Britain and Ireland about B.C. 500.

Pytheas, about the time of the death of Aristotle (B.C. 322), Pytheas of Marseilles, sailed round the coast of Spain along the western seaboard of France, reached and explored the island of Britain, visited the north of Scotland, sailed along the coasts of the Baltic.

HISTORY OF APPIAN OF ALEXANDER

In Two Parts. 1703.

Speaking of all Spain save Pyrenean Mountain :

“ But though it may be sailed round, yet the inhabitants only navigate the Tyrrhone Sea as far as Hercules Pillars, forbearing the west and northern parts unless they are carried to Britain with the tide which sets that way only half a day.”

We have culled these extracts in order to prove our contention of the high probability of the colonising propensity which we know to have been the especial gift of the Hebrew race having free vent, and showing how, led from point to point, they at length arrived in the British Isles, some through the Continent of Europe and others by sea. In

the time of Solomon we are assured from monumental evidence that the Hebrews were in Spain. These inscriptions in Hebrew were found at Murviedro (*Anc. Segontium*), and contained the record of the epitaph to Adoniram, the collector of Solomon's tribute ; and also another to a prince of the House of Judah in the reign of Amaziah (*Villalpando*, Ezekiel). This name Segontium occurs twice in Britain.

Cullings from " HISTORIANS' HISTORY OF THE 'WORLD '"

Vol. III., p. 34 : Prof. Bury likens the original inhabitants of Greece to the Iberians of Spain and Gaul and the Ligurians of Italy.

P. 36 : Prof. Ridgeway—the Achæans were a Celtic race who made their way into Greece.

The people living in Macedonia and Thrace were dispossessed and shoved into Phrygia and the regions of Troy in Asia Minor.

Vol. II., p 246 : The Phœnicians were a Semitic people . . . at the time of our earliest knowledge Sidon stood at the head, but in the thirteenth century B.C. Tyre became the most important.

P. 255 : Sidon was the parent of Tyre.

P. 411 : About 700 B.C. the Cimmerians, together with the Thracian tribes that had joined them, invaded Asia Minor, devastating and plundering the land far and wide. . . Sinope is called the principal seat of the Cimmerians. . . When they entered Phrygia it is said the last King Midas killed himself . . . after that the Phrygian kingdom disappears from history.

From here, then, they presumably first came into contact with the Assyrians. King Esarhaddon tells, before his Cilician campaign, of a fight in the unknown district of Khubushna with " the Teuspa of Gimir (Hebrew Gomer) . . . whose dwelling is far. " This battle, the scene of which can only be sought in Cappadocia, must be put about 675 B.C.

“ Soon afterwards the Cimmerians appeared again in Lydia. . . . The Cimmerian prince Lygdamis.

“ Note.—It is possible that this Lygdamis is the Tuktamu of the Manda ” (in the Asshurbanapul inscription).

P. 414 : The Phrygians.—The Greeks thought they came from Thrace, and were originally called Brigians.

FROM BRITANNIA ANTIQUA. Aylett Sammes. 1676

Preface : “ When I considered what Leland writeth of the British or Welsh language, namely, that the main body of it consisteth of Hebrew and Greek words, I began to collect with myself, how it should come to pass that the Ancient Britons should have any commerce with the Jews, who were never known to have sent out colonies, and of all people in the world were most fond of their own country ; certainly, I concluded, this could proceed from no other root but the commerce of the Phœnicians with this nation, who, using the same language with the children of Israel in Canaan, even in this primitive time were great traders and skilful mariners, and sent out their colonies through all the world.”

This is a remarkable testimony, and added to Canon Lyson's, who finds 5,000 Hebrew roots in the English tongue (*Our British Ancestors*), and Poste's *Gaulish and British Coins* says 6,000, whereas Barber's *Suggestions on the Ancient Britons*, 1864, is filled with Hebrew, and calls the Cymry “ The People of Jehovah,” the “ Hunted Hebrews,” etc., etc.

William Tyndale, who gave us our English translation of the Bible, says : “ The English agreeth one thousand times more with the Hebrew than the Latin or the Greek.” And anyone can verify for himself the idiomatic structure of the two languages, Hebrew and English, by arranging any Hebrew text and placing under it its equivalent rendering. In no other language than these, cognate with our own, will it read sense right off. The German and the Latin verb is often a long way separated from the noun.

ORIGIN OF THE DANAI

ACCORDING to Petavius, *History of the World*, Danaus was the son of Bela, a sojourner in Egypt. His brother was Egyptus. Danaus was informed by an oracle that his brother would slay him ; he fled, taking with him his daughters (colonists), and came to Greece three years after the death of Joseph.

This was about 148 years before the Exodus.

Dardanus is said to have built Troy about thirty-four years before the Exodus. Mr. W. E. Gladstone says the Siege of Troy was undertaken by Danai against Dardanai, and these were originally one.

Extracted from Clinton's *Fasti Hellenici* : " Danaus and his descendants were engrafted on the Pelasgi."

Danaus is placed by the genealogies in the ninth or tenth generation, and by the chronologers 300 years before the Trojan War. Eratosthenes and Apollodorus placed the fall of Troy at B.C. 1183. This date was adopted by Dionysius, Diodorus, Tatian, Clemens, and Eusebius, as well as by the Roman writers generally. The return of the Heraclidæ B.C. 1104. Eratosthenes gives the landing of Danaus in Greece as B.C. 1466. Callimachus gives B.C. 1410. Clinton also gives the following dates : Dardanus, 1383 ; Pelops, 1283 ; birth of Hercules 1261, his death 1209 ; Troy taken 1183 ; Thessaly occupied 1124 ; Æolic migration, 1124 ; migration of Theras, 1074 ; Ionic, 1044. The Dorians did not come on the scene until about 1103, and their conquests continued to 1044, by which time the Pelopponesus was finally subdued.

Extracted from *Bible and Science*, pp. 22 and 23 (T. Lauder Brunton) : " After the death of Joseph a quarrel arose between the King of Lower Egypt, who demanded

from the King of Upper Egypt—a descendant of the regal race of which before the foreign invasion had ruled the country—a valuable spring, which the latter refused to give up. In consequence of this a war broke out, which, after lasting for nearly eighty years, ended in the expulsion of the foreign race and the union of the whole of Egypt under one king. Naturally enough, the new rulers were suspicious of the Hebrews, a people more numerous than themselves, allied in race to the foreign conquerors, and bound to them by ties of gratitude and affection for numerous favours received at their hands.

“To expel them in a body, by open violence, was impossible, and, besides, it would have been ruinous, for they were skilful herdsmen and agriculturists. They had been dwelling a long time in the Delta; they knew what embankments were needed to protect the towns and what canals were necessary to fertilise the country. The people belonging to the conquering race, hitherto penned up within the narrow regions of Upper Egypt, would barely have sufficed to carry on the work, even if they had been so inclined, which apparently they were not. It was, therefore, to some extent necessary to retain the great body of the Israelites in the country, *although part of them, it would seem, had left their land along with the remnant of the Hyksos*, whom probably they had aided in their struggle with the Egyptians.” (The italics are ours.—L.G.A.R.)

This suits admirably with the Scripture references we have given elsewhere, and also the confirmations above enumerated. It opens to our view the means whereby God was preparing the way for His people's future migrations.

Even at the time of Jacob's death the Holy Spirit put into Jacob's mouth the following: “Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord” (Gen. xlix. 16-18). Is

there not here a suggestion of Dan's vagaries, his strange wanderings, his sly and careful watching of an opportunity for supplanting the race amongst which he settles, his assumption of the prerogative power, and his finally awaiting for a salvation such as should be the portion of the whole of Israel. Again, that he should at one time wield the sceptre over Israel. Moses is also given a marvellous insight into the future of this wonderful tribe. "Dan is a lion's whelp; he shall leap from Bashan" (Heb. *Shame*). Now, this expands the prophecy of Jacob by telling us that Dan should have a royal scion attached to his tribe, and also that he should escape from captivity (to Assyria). In the story we have of the early migrants who arrived in Ireland we are told that these colonists came from Greece, fearing the conquest of Assyria.

Colonel Gawler says: "It is worthy of note that Danaus, who is recorded as landing in Greece from Egypt, was said to be the son of Belus, sometimes spelt *Bela*, which strongly resembles *Bilhah*, the name of Jacob's concubine, the mother of Dan" (Gen. xxx. 4-6).

"The Heraclidæ descended from Hercules and a female slave, Jardanus" (Herodotus, *Clio*, p. 4, Sec. VII.). In contradiction to both Herodotus and Diodorus Siculus, Palæphetus de Incredibilitus writes Jordanus. Dan's adventure to the source of the Jordan is the subject of Judges xviii., and these Danites came from the home of Samson, Zorah and Eshtaol (verse 2 and xiii. 1-25).

The account given in Beloe's edition of Herodotus (1833) as to the probable story of Hercules is most interesting. He shows clearly the reason why the Hercules supposed to be of Tyre was none other than the Samson of Dan. "It has been conjectured by many learned men that Hercules could have been no other than the Israelitish Samson. That this is very probable the reader may be very inclined to think from these, among other reasons (p. 396, *Urania*, note to ch. lxvii.): With the story of Samson the Tyrians might easily become acquainted at Joppa, a seaport belong-

ing to the tribe of Dan ; but more especially from those Danites who removed to Laish, in the neighbourhood of Tyre, and who, as Ezekiel tells us, had great commerce with the Tyrians. These Danites came from Zorah and Eshtaol, where Samson was born and lived, and would not fail of promulgating and magnifying the exploits of their own hero. I am aware how rash it is to pronounce a sameness of person from a likeness of certain corresponding circumstances in the action of men, but there are certain particulars so striking, first in the account given of this Tyrian Hercules by Herodotus, and secondly in the ritual prescribed for his worship, that where we can prove nothing by more solid argument conjecture so founded may be permitted to have some weight. The story of Samson will account for the two pillars set up in the Temple of Hercules if we consider them as placed there in commemoration of the greatest of Samson's exploits. The various circumstances which Herodotus makes peculiar to the Tyrian Hercules, however disguised, are all reducible and relative to this last action of Samson. 1. Hercules, being apprehended by the Egyptians, was led in procession as a sacrifice to Jupiter ; and the Philistines proclaimed a feast to offer a great sacrifice to Dagon, their god, and to rejoice because Samson was delivered into their hands. 2. Whilst Hercules stood at the altar he remained quiet for a season, and so did Samson when his strength was departed from him. 3. But in a short time Hercules returned to his strength and slew all the Egyptians. Concerning the ritual used in the worship of the Tyrian Hercules, Bochart remarks, there were many things in it not practised elsewhere. Let the reader judge from what follows whether they do not seem borrowed from the Levitical law or grounded upon what the Scriptures relate of Samson. The total disuse of images, the prohibition of swine in sacrifice, the habit of the priest, the embroidered stole, etc., and the naked feet, the strict chastity exacted from him, the fire ever burning on the altar, are all of them precepts which

Moses delivered. Why may we not infer that the exclusion of women from the Temple and the shaven head of the priests were intended to brand the treachery of Delilah and to commemorate the loss of Samson's locks? Appian, Arrian and Diodorus Siculus acknowledge these to have been Phœnician rites, and different from any observed among the Greeks; and it is well known that this *singularity* was a principal point intended by the ritual of Moses."

The last of the Danai came into Greece about the very time of the oppression of Jabin, King of Canaan, when we are told (Judges v. 17) that Dan remained in his ships and Asher in his seaports. This was about B.C. 1285, and Dan's trading with Greece is recorded in Ezekiel xxvii. 19. Euripides and Strabo tell us that "Danaus, having arrived in [Greece] Argos, made a law that those who had borne the name of Pelasgiotæ [throughout Greece] should be called Danai" (Strabo, V., ii. 4). Compare this with Dan's asserting disposition as recorded in Judges xviii. 25, 27-29; also Jacob's prophecy.

"Homer calls the whole of Greece Argos, for he calls all Argives, as he calls them Danai and Achæi" (Strabo, VIII., vi. 5). To revert to Argos, this head of all Greece, the first city of the Danai, it stood with two others, Mycene and *Tiryns*, the latter of which, standing as it does close to the city of the Danai, might derive its name from Tyre. There is another instance of the kind: the Danaster (Dneister) is sometimes called the Tyras (Herod iv. 51; Strabo, VII., i. 1), and the people there are called Tyritæ, and it is reasonable to infer that from the intimate home relations of the people of Tyre with the Danites of Israel the names of Tyre and Dan were used indiscriminately.

Those who went forth from Argos and subdued other parts of Greece are spoken of as *Heraclidæ*, or the *descendants of Hercules*. For a while, during the confusion of the Trojan War, they were driven northward out of the Peloponnesus, of which some years after they made a reconquest, which was called "the return of the descendants

of Hercules ” (see Muller’s *History of the Dorians*). Argos also, from *ragoz*, to move, is Hebrew for a portable chest, “ a name which might well symbolise trade or commerce (so Argosy, a merchant ship)” (Gawler).

Our readers should not forget that the Seige of Troy was about 100 years after Samson’s time.

From these are the Lacedæmonians whose capital was Sparta. Thus Agamemnon, who was the chosen commander-in-chief of all the Greeks proceeding to the Siege of Troy, was King of Argos and Mycene, and his brother Melenaus was King of Sparta, the capital of Lacedæmon.

Herodotus (iv. 147) calls Theras, regent of Lacedæmon, a Cadmæan and Phœnician. But with this confused assignment of Egyptian and Phœnician origin, which admirably suits the Israelites, we have this prominent fact, that a people called Danai arrived in Argos and extended their rule to all Greece, and the Lacedæmonians, whether Argives or Heraclidæ, were the most notable branch from this place.

We shall give evidence from Sharon Turner later on, let us, however, follow out the clue as to the original language of the Ancient Britons, and gather up some other threads before giving an outline of his researches.

THE HEBREW AND THE WELSH

In the *Cambrian Quarterly Magazine and Celtic Repertory* of July 2nd, 1832, No. 15, Vol. IV., is an article, signed Gläs, on “Welsh Hebraisms,” from which we extract a few sentences.

After stating that the Welsh, Cymry or Kimmerii came from Asia, he proceeds to say :

But the best proof of the Eastern descent of the ancient British is the close resemblance and connection existing between the Welsh and the Hebrew languages, even at this day. As a proof of this we have extracted the following vocabulary of words in both tongues, so closely resembling

each other in sound and sense as to leave no doubt whatever on the subject. Many of these words, it will be found, have been transmitted from the Welsh, through the Anglo-Saxon, into our modern English. It would be easy to swell their number. . . .

<i>Welsh</i>	<i>English</i>	<i>Hebrew</i>
Anafu	To wound, to cut	Anaf
Aeth	He went, he is gone ; hence death, he is de- parted	Athah
Aml	Plentiful, ample	Hamale
Ydom	The earth	Adamah
Annos	To drive	Anas
Annog	To incite	Anac
Achles	Succour	Achales
Annwn	An abyss	Annan
Alaf	Treasure	Aluph
Awye	Air, sky	Auor
All	Other, another	Aul
Awydd	Earnest desire	Anuath
Afange	The beaver	Aphang
Bara	Bread	Barah
Bu	It came to pass	Bou
Boten, or Potten	Belly	Betten
Bedd	The grave, <i>quasi</i> our last bed	Beth
Brawd, and in the plural Broder	Brother	Berith
Brêg	Breaking	Berek
Ber, or Ysbér	A spear	Beriach
Bwth	Booth	Buth
Brith	Bright	Barudh
Camel	A camel	Gamel
Carr	A car	Caron, in the Chaldee
Ceisio	To seek, to catch	Kashah
Cas	Hatred	Caas
Catt	A little bit	Kat
Cêg	The throat	Chec
Cal lach	A funeral feast ; an old man doubled by age	Celach, extreme old age
Cell	A cellar	Cele, a prison
Coler	A collar	Kolar
Coron	A crown	Keren
Cwtta	Curtail	Kutain, a tail
Chroniel	Chronicle	Dieron, in the Chaldee
Chwyno	To accuse, <i>quære</i> whine?	Kun
Cyhoeddi	To publish	Hodhiang
Cusannu	To kiss	Nashak, reversing the letters
Dagr	A dagger	Daker
Dawn	A gift	Tanah
Dinas	A town	Medinah

<i>Welsh</i>	<i>English</i>	<i>Hebrew</i>
Dafnu	To drop, or distil by drops	Nataph, <i>Heb</i> ; Taph, <i>Chal.</i>
Diffygio	To be tired	Phug
Dalen	A leaf	Dalith, a branch
Darfod	To finish	Avod, to perish

But it is not in single, isolated words only that this resemblance strikes us ; the conformity is equally remarkable in the idiomatic phrases of both languages, and in the formation of entire sentences, as will be seen by the following examples we are about to adduce.

A Welsh writer of the 16th century, Charles Edwards, was so much struck with this similarity, when he first commenced the study of Hebrew at the University, of Oxford, that, in the exuberance of his devout exaltation at finding the vernacular language of his country approach so near to that of Holy Writ, he declares he should have considered it impious on his part not to have withdrawn the veil of silence and concealment from this what he styles miraculous conformity. Accordingly, at the conclusion of his *Hanes y Fydd*, printed in 1675 under the *imprimatur* of the Vice-Chancellor, he has published a number of Cambro-Britannic Hebraisms, from which we have made the following selections :

<i>Welsh</i>	<i>English</i>	<i>Hebrew</i>
Gal hedd (Gen. xxxi. 47)	Galeed, <i>i.e.</i> , the heap of testimony	Galahedk
Bagad	A troop cometh	Bagad
Maer in addaw	Maran-Atha	Maranatha
Anudon	Without God	Aen adon
Yni all sy dda	I am the Almighty God	Aniael saddai
Hyd Uwyn Mre	Unto the <i>plain</i> of Moreh	Had elouse Moreh
Yngan Jahacob waredd fi	Jacob answered, I was afraid	Jangan Jahacob iarl-thi
Llai iachu yngwydd achau ni (Gen. xxxi. 32)	Let him not live before our brethren	Loa iicheich engedd acheineri
Ochoren balloddi hoc-dena ?	After I am waxed old shall I have pleasure?	Acharei beloithi hede-nah
Bebroch fo am beneu ach ef, dyfeth Deborah mam ianceth Ribecah	When he fled from the face of his brother. But Deborah, Rebecca's nurse, died	Beborechvo impenei achieu ; taniath Deborah em ienceth Ribecah

<i>Welsh</i>	<i>English</i>	<i>Hebrew</i>
Yngan Job yscoli yscoli cynghaws i (Job vi. 1, 2)	Job answered, O that my grief were tho- roughly weighed	Jangan Iub ascol iascel cangesi
Amelhau bytheu chwi a bythau holl ufyd- dau chwi	And they shall thy houses and the hou- ses of all thy servants	Amelau bathecha u bathei chol habhecha
Angheni a gowan	Thy terrors have cut me off	Angini eu gouan
Iachadd ni	Thou hast healed me	Ichiiathni
Nesa awyr peneu chwi	Lift thou up the light of thy countenance	Nesah auor panel-cha
Ysgoefon a gwirion	Madness and blindness	Isgoahvon u giwaeon
Gaenen oer fo	Rain, etc.	Gaenen Ourvo
An annos	None did compel	Aen aones
As chwiwmwth	An angry man	Aischemouth
Awydd i	In my desire	Au authi
Be heulo, leuferfo (Job xxix. 3)	When his candle shined upon his head, and by his light, etc.	Be hilo leavorvo
Bwgythieu in gwarch- aeni (Job vi. 4)	The terrors of God set themselves in array against me	Bigenthei iangarchuni
I far (Numb. xxii. 6)	Shall be cursed	Ivar
Am gerydd fo	At his reproof	Im gaharathvo

These are a few specimens to prove the extraordinary affinity between the Hebrew and the Welsh, and the consequent utility which a knowledge of the ancient British must necessarily prove to all those who study the Oriental languages. . . Indeed, the Rev. Archdeacon Pryse, in his *Latin Hexameters*, prefixed to Dr. Davies's *Welsh Grammar*, expressly mentions this great advantage of a knowledge of the Welsh to the Hebrew student :

Hic docet et Cambros, distinct è Grammaticèque
Verba loqui, linguæ veteris radice reperta
Hebræam ut citius valeamus discere linguam.

Translation by the Rev. JOHN WALTERS, of Cowbridge :

He gladly deigns his countrymen to teach,
By well-weigh'd rules, the rudiments of speech ;
That when the roots first of our own we gain,
The Hebrew tongue we thence may soon attain.

Dr. Davies himself tells us that almost every page of the Welsh translation of the Bible is replete with Hebraisms in the time, sense and spirit of the original.

Wilford, in his *Asiatic Researches*, Vol. V., says : “ The British Isles are described by the old Indian writers as ‘ the sacred islands of the West,’ and that one of them in particular was called *Bretashtan*, or the seat and place of religious duty.”

We must add a few remarks from the works of the Rev. Eliezer Williams, Vicar of Lampeter ; born in 1754, became a chaplain in His Majesty’s Navy, and obtained an incumbency in 1784 after four years at sea. He then became a prolific writer on “ The Ancient Celtic Tribes,” “ The Druids and Celtic Bards,” “ Historical Anecdotes of the Welsh Language,” “ History of the Britons.” We will quote a few of his conclusions :—

“ In the Hebrew, for instance, which the ancient British language greatly resembles . . .”

“ The roots of most of the ancient British, or real Welsh, words may be regularly traced in the Hebrew.”

“ Scarcely a Hebrew root can be discovered that has not its corresponding derivative in the ancient British language. A list of these words would be too interesting ; many of them may be found in Rowlands’ *Mona Antiqua*, in Dr. Davies’ *Welsh and Latin Dictionary*, in Richards’ *Welsh and English Dictionary* (published in Bristol in 1750), and in several other philological works, in which the affinity the Welsh bears to the Hebrew language is strenuously maintained. But not only do the words themselves indicate that similarity between the two ; their variations and inflexions afford a much stronger proof of affinity. In the Celtic, as well as the Hebrew, the cases and gender of nouns are distinguished by affixes and prefixes, as יָד , *pen*, a head ; יְדִי , *peni* or *mheni*, my head ; שַׁק , a sack ; שַׁקִּי , my sack, שַׁקּוֹ , his sack. . . The plural number of nouns likewise is often formed in a similar manner in the Celtic by adding *in* (a contraction of יִם) to the singular. The Welsh, in conformity to its prototype, the Hebrew, has no present tense. . . In the formation of sentences, and in the

government of words, in the agreement of the adjective with the substantive, in the precedence of the latter, in the usual exceptions to this rule, and in verbs plural being governed by nominatives singular, the Welsh so exactly corresponds with the Hebrew that the same syntax might serve for both. From these circumstances, and from the general affinity observed to subsist between the two languages, the sacred Scriptures appear with greater felicity and with more unaffected beauty in the Welsh than in any modern translation. The similarity to the original is so remarkable that the Hebrew idioms are without violence retained in the ancient British version. In the passage in Genesis ii. 17, rendered in English "thou shalt surely die," the Welsh preserves the Oriental idiom, "dying, thou shalt die." In all other instances the Eastern phraseology appears with all its native ease and elegance in the Celtic dress, as in Genesis vii. 13. . . . To enumerate all the beauties of the ancient British version would be almost an impracticable task, and the appearance of Walker's *Essay on the Welsh Language*, in which many of them are very happily displayed, has rendered it in a great measure unnecessary."

So far we have culled from Mr. Eliezer Williams.

A few words must now be added from a writer in the *Monthly Magazine*, 1796, Vol. II., p. 543, we will give from the Rev. Moses Margoliouth's work, *The Jews in Great Britain*, 1846. Speaking of the affinity between Hebrew and Cornish (on p. 33) : "Anyone having paid critical attention to the early history of this country can scarcely remain in doubt as regards the existence of an intimate acquaintance between the Jews and the old Britons or Welsh. An eminent Cornish scholar of last century, who devoted a great deal of his time to prove the affinity between the Hebrew and Welsh languages, observes : 'It would be difficult to adduce a single article or form of construction in the Hebrew grammar, but the same is to be found in Welsh, and that there are many whole

sentences in both languages exactly the same in the very words.' ”

Mr. Margoliouth then from two columns of quotations selects eight sentences from Hebrew and translates them into Welsh. They are all seen to be from the Psalms, Proverbs and Lamentations, and one, the first sentence of all, Jewish thanksgivings to this very day, and says : “ Now, if the aborigines, Britons, knew not the Jews, where could they have got hold of such whole Hebrew, purely Hebrew, sentences? I say, then, again, Is it not highly probable, if not demonstrated, that the Jews visited this island at a very early period, and tried to teach the natives the lessons which they had themselves learned? They possessed already the simple, but most sublime, Mosaic records, written above 1,000 years before the history of Herodotus; the Psalms and Proverbs, written 1,040 years before Horace; and probably Isaiah and Jeremiah, for they were written 700 years before Virgil.”

One should look at Camden's *Britannia*, p. 963, where he gives a quotation from Postellius' lectures on Pomponius Mela, a first-century writer. Ireland was called Jurin, *quasi* Jewslan*d*, because in the distant past the Jews (*sic*), who were great soothsayers, knew that the future empire of the world would come to these parts. The Syrians and the Tyrians did the same. In other words, Phœnician-Israelites were the original colonists.

From Davies' *Mythology of the Ancient Druids*, p. 94 : “ Taliesin, the chief Bard, declares that his lore had been detailed in Hebraic; and in a song, the substance of which he professes to have derived from the sacred *Ogdoad*, or *Arkites*, there are several lines together in some foreign dialect, apparently of great affinity with the Hebrew, though obscured by British orthography.”

For instance in the GWAUD LLUD Y MAWR, *the Praise of Lludd the Great*, occur these words :

" O'r anant oniant—
O Brithi Brith oi
Nu oes nu edi
Brithi brith anai
Sych edi edi eu roi
Eil coed cogni
Antaredd dymbi
Pawb i Adonai
Ar weryd Pwmpai."

In this last poem, Barber's " Suggestion on the Ancient Britons " sees a Hebrew stanza unintelligible in any other language, p. 60, and in another, " Gwenhwyvar," he recognises גוים יהוה, *people of Jehovah*.

Canon Lysons, *Our British Ancestors*, says nearly 5,000 words in sound and sense of English are the same as the Hebrew, p. 407. &c.

Canon Lysons says the compiler's " object is to show that the whole foundation of the English language, as we now use it, is Hebrew or Chaldee." He clearly disproves Dr. Samuel Johnson's and Latham's assertions to the contrary.

In a glossary he gives more than 4,000 words, and says many more might have been added. This glossary comprises 130 pages.

Beale Poste, in *Celtic Inscriptions on Gaulish and British Coins*, p. 148, says : " With respect to the derivation of the Welsh language from Oriental sources, there is so much admixture of the Hebrew in several ancient languages that Rowlands, in his *Mona Antiqua*, pp. 316 and 317, with somewhat too great a dilation of his views, it must be confessed, might almost be said to regard it as his mother tongue, and the Welsh to be an immediate derivative from it. . . A foreign *savant* pronounced some years ago that it (the English) comprised within its compass six thousand pure Hebrew words."

The " Psalter of Cashel " says : " The Tuatha de Danaans ruled in Ireland for about two centuries, and were

highly skilled in architecture and other arts from their long residence in Greece and intercourse with the Phœnicians" (*Annals of the Four Masters*).

The language spoken is proved by the words of the Phœnician or Carthagenian slave in the *Pœnulus* of Plautus being nearly pure Irish as spoken only in the last century. It is shown in a pamphlet printed in Dublin in 1772, *Essay on the Antiquity of the Irish Language*. The Phœnician language was identical with the Hebrew.

The same passage in Plautus may be found transliterated into Hebrew in the *Trans. Bib. Arch.*, Pt. II., Vol. II., 1874.

The late Right Hon. W. Ewart Gladstone, in *Juventus Mundi*, p. 136, connects the Danaos with Phœnicia and the Tuatha de Danaans who landed in Ireland with the same people. And further on, p. 141, speaking of the contrast between the Aryan and Semitic, says :—

“ If this were so, nothing could be more natural than that when a few prominent and conspicuous persons from a Semitic country came to settle in Greece, and especially when they held there a position and attitude of superiority, they should bring with them the customs and dress of their country, and that to them in respect of the style of their habiliments the name of Aiolos, meaning patterned or variegated, should attach.”

Mr. Gladstone classifies the three appellations of the Greeks thus :—

1. The Danaoi, the soldiery, the people in warfare.
2. The Argaoi, the masses, the people engaged in tillage.
3. The Achaioi, the chiefs or aristocracy, the people regarded through the governing classes (p. 70).

It is centuries after the passage of these Danai from Greece into Britain, which is admitted by Hecatæus of Miletus, as proved by Archdeacon John Williams' (Cardigan) *Essays*, “ Connection between Hellas and Britain ” (pp. 149-187), that the Lacedæmonians, a part remnant

of these Danai still left in Greece in B.C. 180, sent the following letter :—

1 Maccabees xii. and Josephus Ant. XII., iv. 10, to the Jews :

“ Areus, King of the Lacedæmonians, to Onias, the High Priest sendeth greeting. It is found in writing that the Lacedæmonians and Jews are brethren, and that they are of the stock of Abraham. Now, therefore, since this has come to our knowledge, ye shall do well to write to us of your prosperity.”

Answer.—Jos. XIII., v. 8 : “ We joyfully received the epistle, and were well pleased with Demoteles and Areus, although we did not need such a demonstration, because we were well satisfied about it from the sacred writings.”

Much more might be added to show the connection, but this must suffice at present.

ORIGIN OF THE NAME “BRITAIN”

In Cellarius' *Ancient Atlas* we have names given us to the N.W. of the Black Sea which we have arranged with others copied from similar atlases, and reproduce in a map, “ Palestine into Britain.” We have but to connect these names with the Danai, Heraclidæ and Dorians to see the original of nearly all the names of the different tribes who came into Britain. Some of these tribes we know came from Greece 1280 B.C. or earlier ; others from 650 B.C.—100 A.D. The latter we have monumental evidence of tombstones, now in the Museum at Petrograd, which were discovered in the Crimea, proving that Israel was there. Professor Chwolson, of St. Petersburg, has examined no fewer than 700, and 150 copies of epigraphs in other Hebrew burial places, and found among them some of great antiquity.—*Oriental Records*. Amongst the oldest we give three of these inscriptions within the first century A.D. :—

“ This is the tombstone of Buki, the son of Izchak, the

priest. May his rest be in Eden at the time of the salvation of Israel. In the year 702 of the years of our exile."

" Rabbi Moses Levi died in the year 726 of our exile."

" Zadok, the Levite, son of Moses, died 4000 after the creation, 785 of our exile."

The Karaite era of the creation makes that event 3911 B.C. So this last date would be 88-89 A.D. (*See Israel's Wanderings*, by "Oxonian," p. 95; also Dr. Rule's *Oriental Records*.)

For this latter migration of Israel consult 2 Esdras xiii. 39-45 and Herodotus iv. 11. These are identical tales. But the Danai, Heraclidæ and Dorian had nearly seven centuries before this first occupied these regions.

Now the names we find connected with the two peoples are BRITO-Lagœ (Briton and Ligure), Peuce, Peuceni (Pict), Kimmerii (Cymry), Isakschi, Sakai (Saxons), Wallachia (Wales), and Getœ (Goth). We meet these names, some in Italy and Spain and all over Europe, until they concentrate in the British Islands. Is this fortuitous or nothing but coincidence? But we assert there is a cause.

The first kingdom of the BRETTANI (Ritson's Celts) was founded in the south of Italy. Above these, again, were the Daunoi and the Peuceni, to the west were the Etruscans, and to the north-east the Umbri, whereas to the north-west harboured the Ligure or Lyges. Moving into Spain, we find the Eskaldunians, the Celt, the Iberian, and to the west EBURO-BRITIUM. Then the Briganti, the Celt, the Gaul, and on the N.W. coast of Europe the Britanni. The ancient name of Denmark was BRITTIA. The islanders were called Britanni, and the peninsula Britones, to distinguish one from the other.

It is not for a moment to be supposed that other races may or may not have been the first arrivals, but the Phœnician-Phœcean, Tyre-Dan, merchants and colonists, in their eager search for trade and metals, were the original discoverers and civilisers of all these regions.

Recognising as we do that the Ancient Britons were

Hebrews, and that God made His Covenant of Grace with Abraham and his posterity, we are not astonished to find in Isaiah xlii. 6 and xlix. 8 the name Brith-am* in association with the islands that traffic over the seas and that lie in the North and West. Though this composite word is translated "a covenant of the people," it may well be rendered as it is phonetically, Britain. That we are God's Covenant People and His servants, taking Christ into all the world and performing the part Israel was given to do, is to our mind sufficiently clear from Isaiah xli. 8, 9 : "But thou, Israel, art My servant, Jacob, whom I have chosen, the seed of Abraham, My friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art My servant ; I have chosen thee and not cast thee away."

THE EVIDENCE FROM "ETRURIA-CELTICA"

Sir William Betham, Ulster King-of-Arms, in a work *Etruria-Celtica*, published in 1842, goes to show from colonisation, language and antiquities the original of the Hiberno-Celt with the Etruscan from the Phœnician. This, of course, signifies Hebraic or Shemitic connection. Mrs. Hamilton Gray, in her history of Etruria, also goes far to prove a Shemitic original to the language of the Etrurians. In these extracts we have endeavoured to gather up some of their deductions, as they go very far to confirm our view of the early arrival in these islands, Britain and Ireland, of the Hebrew race.

Our first quotations will be from Betham's works.

"It is no longer denied that the Phœnicians were the earliest traders with these islands." With these we associate Hebrews from the fact that constantly in Scripture Israel is referred to as having been scattered very early among the nations (1 Chron. vii. 21-24 ; Num. xiv. 1-4, with Neh. ix. 17 ; Ps. cvi. 26, 27 ; Ezek. xx. 21-23). These references are borne out by the testimony of Æschylus,

*This is the word rendered "Covenant of the People."

Hecataeus of Abdera and Diodorus Siculus. Even Latham suggests that the eponymous of the Danai of Greece is none other than the tribe of Dan, and we know from 1 Maccabees xii. and Josephus the relationship of these with the Jews. Mr. W. Ewart Gladstone, in his *Juventus Mundi*, connects these Danai with the Tuatha de Danaan of Ireland. Irish tradition also connects the original inhabitants with Greece.

Dr. Pritchard, in his *Physical History of Mankind*, gives us the clue to trace the Iberian tribes in Spain to a Phœnician original, through Italy, or probably Phœcean. The Ligurian, the Celt, and the Iberian are the source from whence the Gauls, the Cymry, and maybe the Belgœ and the Briton came. (The present Belgium inhabitants, of course, are not included).

These are traced back through the Mediterranean into the localities round about Greece. No doubt they found other races when they came into these several settlements on their way, but the superior stock rules over or absorbs the weaker elements, except in cases where the aborigines, having retired into the mountains or fastnesses, have by this means preserved their original.

Where Betham assumes Phœnician superiority we infer it to be mostly Hebrew, for the Phœnician is Hebrew and Canaanite, who, owing to Israel's negligence and sin in mixing with them contrary to God's command, these Canaanites have been a snare to them ever since (Exod. xxiii. 32, 33; Num. xxxiii. 52-56). We yet await their expulsion from our midst, as foretold in Ezek. xxviii. 21-24 and Zech. xiv. 21, or may we hope, better still their conversion.

EXTRACTS

From Preface. It would now appear, from the Sanconiathon and elsewhere, that the wonderful civilisation of the world radiated from and with the Phœnician people [Say rather Hebrew.—L.G.A.R.] both to the East and to

the West, and carried with them the religion of Buddhism and Druidism, in the metempsychosis, the chief dogma of both. In the surprising history of the Phœnician people may be found a solution of the Arabian fiction of the Phœnix. On the fall of the empire of the Sabeans (Phœnicians of Arabia) the Syrian Phœnix of Tyre arose in still greater glory ; another in Etruria ; another in Carthage. Other Phœnixes may have arisen in India, for certainly the wisdom of the Cabiri, the mysteries of commerce, and consequent science preceded the enormous superstition of the Brahmins.

P. 2. That Cæsar found Britain thickly inhabited by a brave and gallant people, having large cities and well-disciplined soldiers, fighting in chariots of war, which he tells us were guided with skill and dexterity, is a fact that cannot be questioned. . . . Few attempts have been made to trace the origin of the inhabitants of the British Isles by the language used, although, as will be proved by the context, this is not only the best, but may be said to be the only means now left us of discovering their true origin and antiquity. . . .

P. 3. Even if a people be exterminated, and their language lost and forgotten, some traces of the latter will be found in the topographical names of the country they once inhabited. . . .

Cæsar tells us the Britons were more learned than the Gauls, and that the latter used a character, for writing those affairs which had not reference to their religion, *similar to the Greek Character*—a strong proof that the Gauls and the Britons, of Cæsar's day, were *a literate and well-informed people*, and not a set of ignorant and uninformed barbarians, as has been asserted. And here a question suggests itself. From whom did the Gauls obtain their alphabet ? Certainly from the Phœnicians, the navigating people from whom the Gauls and the Britons received theirs: and both must have had their origin from one great source. That the Irish language affords the means of dispersing the

mist and obscurity which hangs over the history of many of the inhabitants of Europe, there is not the shadow of a doubt. Already has it been ascertained that the Gaelic or Hiberno-Celtic, was the language spoken by the Britons. . . It may be added all the Celtic nations. . . Many of the people who occupied Italy before the Roman period, as the *Umbri*, have long been considered of Celtic origin, but they have been erroneously thought a different people from the rest of the Etruscans. It is now nearly demonstrable that the ancient people of Italy were Phœnician colonies.

The British Romans are said to have piqued themselves on the elegance and polish of their spoken Latin. Amongst these Latin was the colloquial language at the fall of the Roman Empire, except among the Picts and ancient Caledonians. They spoke (p. 5) the language now called *Welsh*, and were the people who became the conquerors of the Western side of Britain, now called Cumberland, Wales and Cornwall, at the same time as the Saxons conquered the East portion, now called England. The kingdom of the Picts in Scotland was conquered and the people exterminated by the Irish Scots about the fifth century of our era. It ought not therefore to be a matter of surprise that the Irish language should be a means of interpreting the ancient geographical names of countries where it was once spoken universally. Although the Romans forced their language on the people of their new provinces, yet both proper names of men and places continued the same.

He then brings the people as Phœnician mariners, shortly after the building of Tyre and Sidon, along the whole coasts of the Mediterranean, the Euxine and the Adriatic ; through the Straits of Gibraltar they found Cadiz (or Gadir), and coasting along the Spanish peninsula eventually reached Britain. The Milesians are also Phœnicians. These all brought the Cadmean Phœnician language ; this is the origin of the Celtic language. The Etruscans, being Phœnicians, had theirs from the same source. The Etruscans were evidently a highly cultivated,

civilised, commercial and navigating people, and might justly and reasonably have been supposed to have sprung from a people of a similar character.

The only nation eminently commercial, navigating and colonising among the nations of Western Asia were the Phœnicians of Tyre and its neighbourhood, but they are scarcely ever thought of as being the navigating Pelasgoi, Tyrrhini and Etruscans [Or Peleg, Tyre and Hebrew.—L.G.A.R.], yet certainly this might have been considered the most probable conclusion.

LANGUAGES (pp. 43 *et seq.*)

The Etruscan language is entirely composed of *roots* : every *syllable* (with very few, if any, exceptions) is a word. The Ibero-Celtic, like its Etrusco-Punic ancestor, was once absolutely, and still is substantially, a monosyllabic language, and can be analytically reduced into its elements. The Etruscan is, in fact, the simple uncompounded Celtic or Phœnician, and the Celts were Phœnician colonists, settled, indeed, at different periods, but all essentially and substantially one race, having the same language, manners, customs and habits ; each, perhaps, having a peculiar shade of difference induced by particular local circumstances or other accidents.

It is not altogether a new idea that the Irish Celtic was derived from the same source as the language of the most ancient inhabitants of Italy. The very learned and able Dr. O'Brien, the compiler of the first published Irish dictionary, in his preface to that work, gives a long list of words in Irish having a strong affinity with the Latin and Greek, “ which ” (he says) “ should, I presume, be esteemed a strong proof that the *lingua prisca* of the aborigines of Italy, from which the Latin of the twelve tribes, and afterwards the Roman language, was derived, can be nothing else but a dialect of the original Celtic ; a dialect, indeed, which in process of time received some mixture of Greek,

especially the Æolic, from the colonists, or rather adventurers, which anciently came to Italy from the Peloponnesus, agreeable to the saying of Dionysius of Halicarnassus. The language used by the Romans is neither absolutely barbarous nor Greek, but a mixture of both ; in many respects it is similar to the Æolic language.”*

Sanctes Marmocchinus, in his MS. essay in defence of the Etruscan language (in the possession of Antonio Magliobechi), and Sigismund Titus, in *History of Etruria*, a MS. in the Chisian Library, think that the Etruscan was mixed up with the Hebrew, but that Peter Francis Giambullarius and Gulielmo Postillo, in his commentary on the origin of the Etruscans, says it was mixed with the Aramean and Syriac. Baldus considers it Chaldean and Hebrew. Jacobus Mantinus, a Jew, and Theseus Ambrosius, consider it Assyrian or Hebrew. Bochart believes it to be Phœnician or Punic, because Dionysius Halicarnassus, in his first book, says that the Tuscans *had nothing common with other people*, either in manner or language. . . The essence of the languages of the Etruscans and the Celts may fairly be considered identical.

It is curious that, like the Hebrew, the adjective is often repeated to express a superior degree of comparison.

P. 91 : The Etruscan characters on the Eugebian Tables are read, after the manner of the Hebrews and Chaldeans, from right to left.

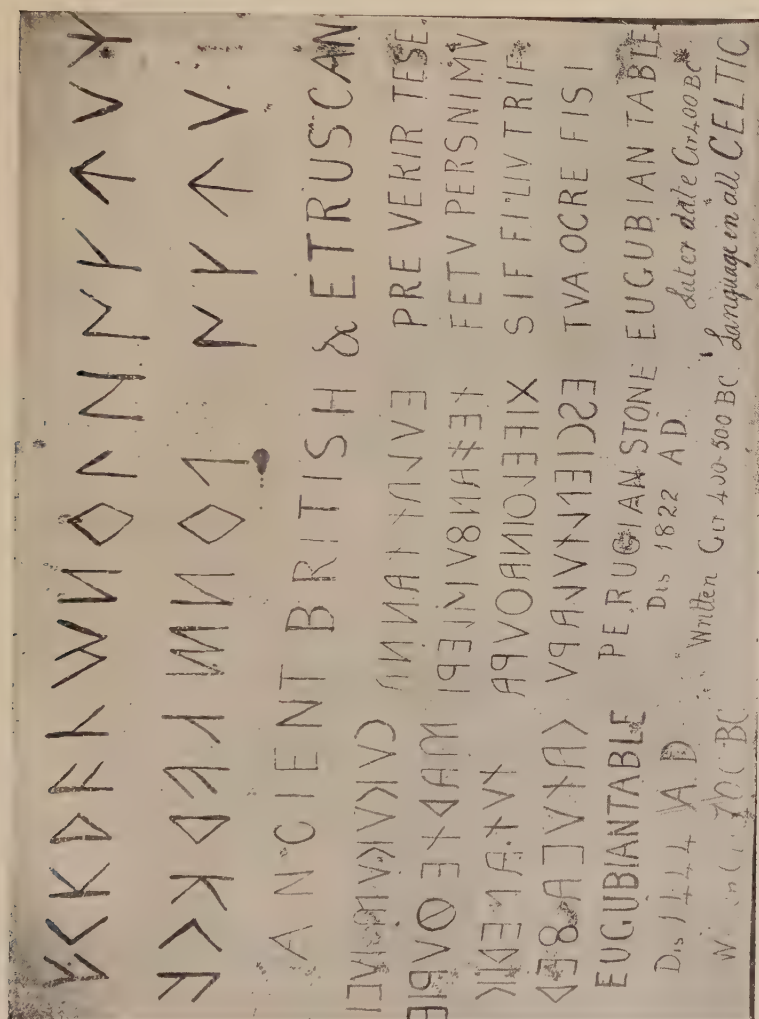
P. 95 : Many of the passages in these inscriptions (the Eugebian Tables) were found so palpably Irish . . . as to leave little doubt that the whole was of possible interpretation by means of the Irish language. . . The Eugebian Tables Nos. 5 to 1 treat of the discovery of Ireland. . .

It is stated that a Phœnician vessel proceeded in a strong current along the coast of Spain, beyond Cape Ortegal, then

*We are told by the greatest of Celtic Scholars, Prof. Reinach of Paris, that the Ancient Britons came from Phrygia. Any one wishing to be confirmed in this fact cannot do better than compare the Bardic and Etruscan characters (facing plate) with the Phrygian inscription given in Rawlinson's Herodotus., Vol I., *App.* Bk. I., p. 666.

BARDIC AND ETRUSCAN CHARACTERS COMPARED

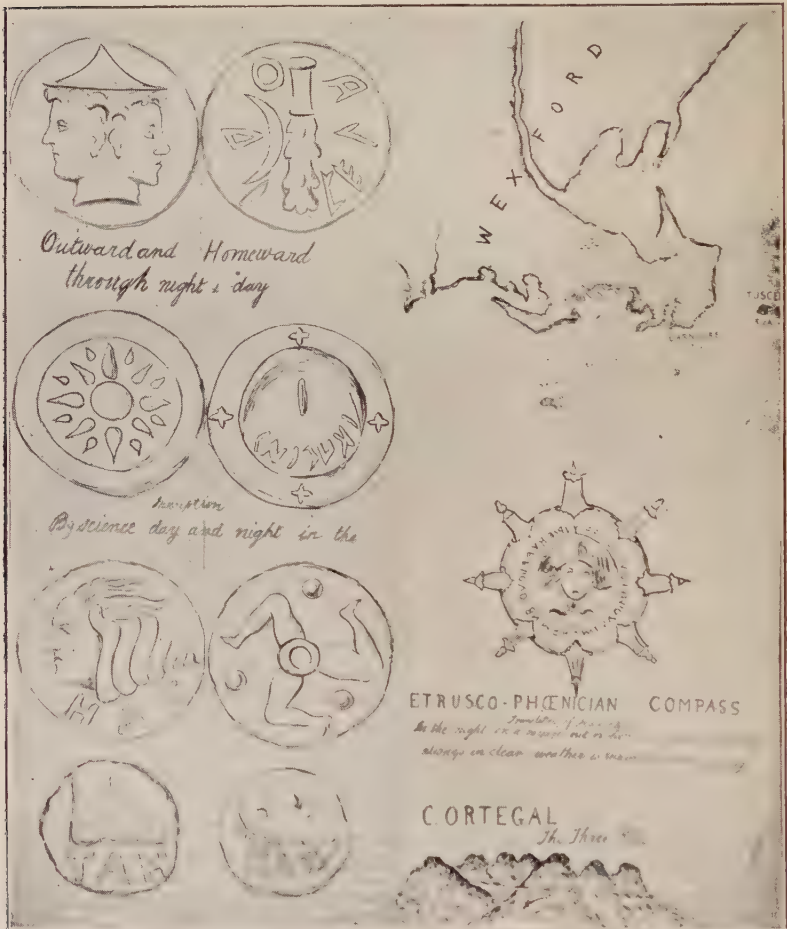
The first two of these tablets is read from right to left : the last from left to right.



These specimens of tablets found at Eugubia and Perugia, in Italy, are reproduced from Sir Wm. Betham's "*Etruria-Celtica*." The originals, according to this authority, give us the colonization of Ireland from Italy some time before 700 B.C.

COINS OF ETRURIA

The Head of Janus and Club of Hercules, Oldest Mariner's
Compass Extant.



These coins from Etruria, belong to a maritime people who express upon them their method of navigation by Sun, Moon, and Stars in clear weather, or by Compass in foul. This mariner's compass bears upon it the fact of its origin from the Danite venturers, by this symbol the Eagle and the Adder. The headland of Cape Ortegal and Wexford are the two nearest points of Spain and Ireland respectively. Sir Wm. Betham also calls attention to the Hebrew name of Jehovah and the symbols proclaiming that "Thy way is in the sea, and Thy paths in the great waters, and Thy footsteps are not known" (Ps. lxxvii. 19). What other people than a Hebrew could have devised such truths?

called "The Northern Headland of the Ocean" (on which, it appears, a fire beacon was kept burning for the benefit of mariners at night), for twelve days in a direction due north, observed by the Polar Star, when they saw land, came to a point, which they named *Car na*, or *the Turn*; in another place it is called *Tus cer*, or the *first Turn*, being the first deviation from the direct northern track. They saw also a large black rock in the middle of the sea. They went round this point and got into smooth water, and were free from the heavy seas and swells they had so long encountered.

They called this *Car na ser tus cer*, or the *Free turn of the first deviation*. That point of land bears the name of *Carnasoire Point*, and the rock the *Tuscar Rock*. The peninsula is now in the *parish of Carne*, in the county of Wexford.

The mariners, having got into smooth water, proceeded to examine the coast, and soon discovered the entrance into the river Slaney, which they entered in safety. The flex and reflex of the tides are described with extraordinary accuracy—declared to be governed by a certain law and influenced by the moon.

MRS. HAMILTON GRAY

in her *History of Etruria*, 1843, gives us very corroborative evidence that the Etruscans came originally from Egypt. She brings them through Hellas (Greece); some along the coast as Umbri; others by ship into Italy. These first colonists, whether Pelasgic, Umbri or Etruscans, had no images, only one supreme God, whose name, from reverential feeling, they never pronounced. . . The unpronounceable name of their one God is, like a garbled tradition of the Hebrew Jehovah, brought into the land by Cadmus (the Hebrew כִּידִים, or Kidim, the men of the East).

✠ The dynasties of Etruria were twelve; the names of their cities are Hebrew. Many examples are given. Then

the writer says : “ We may be told that the examples given are Eastern, no doubt ; but that they are Hebrew, and not Phœnician. St. Augustine, however, tells us that the Punic or Phœnic, or Phœnician language spoken in his day, when it was still a living tongue, was very like the Hebrew, and that the Canaanitish was a mediate tongue, between the Egyptian and the Hebrew—a singular testimony.”

Besides the twelve states in Etruria, these were divided into four bands, all subject to the same laws and in full communion one with the other. Everything was for utility—the utility and benefit of all, the poor as much as the rich, the plebeian as much as the noble, the common religion, the common security, the commonwealth, and we had almost said the common comfort.

“ Rome adopted and retained the twelve rods without any regard to the meaning of them, each one representing a tribe. They remind us of the twelve rods, each conveying the same meaning—that is, each representing a tribe—which the Hebrew princes had by God’s command laid up in the tabernacle.”

The colonisation of Etruria is set forth, and holding the views we do, that the Danai came into Greece and into Thessaly and Thrace, and then went over the Black Sea to Colchis and Phrygia, we can follow our author in all she asserts. Also as to the coming into Italy of the Heracle; and the Trojans later on.

She also asserts that the oldest Tuscan (Etruscan) language is like the Hebrew. Also that the Etruscans, like the Jew (*sic*), had passed a long sojourning in Egypt. She says : “ It is almost equally interesting to remark the strong brotherly likeness between the Etruscans and the Hebrews . . . The resemblance between the two peoples is so strong, arising from an identity of circumstances in many respects, that the Jews, when they became acquainted with Etruscans, believed them to be the children of Esau, the brother of Jacob, and called them a race from Edom

(pp. 427, 428). Unfortunately for this argument, the Edomites were never in Egypt.

“To them alone we trace in the first instance the civilisation of Italy, where Niebuhr, Müller and Micali prove that the Greeks had no influence until after the year 300 of Rome ; and if this be true it is to Etruria and to her great Etruscan colony, the lordly and world-embracing Rome, that we owe the civilisation of Europe in general, and of our own island, Great Britain, in particular ” (p. 430).

It will be seen that Sir Wm. Betham arrives at the same conclusions, but brings them into Britain.

From “ ANCIENT PILLAR STONES OF SCOTLAND ”

By GEORGE MOORE, M.D., M.R.C.P., London

P. 29 : We have evidence on the sarcophagus of Ashmunazer, king of Sidon (for translation of the inscription by Prof. Dietrich, quoted in *The Land and the Book*, by W. M. Thompson, D.D., p. 138), who possibly lived in the time of Joshua, that the Phœnicians then used Hebraic language and wrote it in characters akin to the Arian.

P. 48 : *The Newton Stone*, Aberdeenshire.

As presented in English characters.

Begoota.

Bemithim-Aittie.

Aor hab ham hivheh.

Mi pona yinnāz râ.

Le yah Kaman.

B'hi j'hatani hodhi.

The literal translation line by line :

In the tomb.

With the dead (is) Aittie.

The light of the darkness of a perverted people.

Who shall be consecrated pure priest.

To God ? Like the vessel.

Of prayer my glory cover me.

Doubtless if the above translation were put into the hands of a Hebrew scholar to be rendered into modern Hebrew we should have a very different inscription from that on the stone, but what we have there would be no less Hebraic, though far more archaic.

P. 102, 103 : Max Müller states, " Among the scions of the Arian stock which struck root in Asia before the Arians reached the shores of Europe stands the language of the Afghans." But the Sacæ were the ancestors of at least some of the tribes of the Afghans, and they came from the Aria of the Medes, and possibly conveyed the Arian name of Afghanistan itself, as we have reason to believe a tribe of the same people, denominated *Arii* by Tacitus, also conveyed the name into Germany through Thrace, which was also called *Aria*, according to Stephanus. Herodotus says that the Medians were *Arii* (Ἀριοι), and we can well suppose that the Sacæ might adopt, or be known by, the same name, since the earliest possible record we have of this people connects them with the hill country of Media, and also in a direct manner with the deported tribes of Israel (the Reubenites, the Gadites and the half-tribe of Manasseh, 1 Chron. v. 26), who were placed by Tiglath-Pileser in the mountain district of Great Media, a region expressly called 'Ara (אֶרָא in 1 Chron. v. 26, but the cities of the Medes in 2 Kings xvii. 6). Hence the most natural way of accounting for the name *Aria* is that the word is the proper Semitic designation of any mountainous region.

If we now turn to Colonel Rawlinson's reading of the black obelisk discovered in the ruins of the palace of Nimrod, and at present in the British Museum, we shall find it recorded that a certain king, there named, as it appears, Temember, invaded the country of the Arians, who had rebelled, and he captured their principal cities—Beth-Telabon, Beth-Everak and Beth-Tsida (see *Nineveh and its Palaces* by Benoni). The people, or at least their leader, appear to be named Esakska, as if עֶשָׂאקִי—Isaac. . . . the invasion of the Arians, or mountain-tribes, was about

670 B.C. . . .(p. 104). That the people here called Arians were Hebrews is evident from the names of their cities. This early record sufficiently connects the Arians with the Israelites, and indicates also a possible origin of the name Sacœ as applied to a people who occupied the same region, and were so numerous that the Persians named the place after them, Sakia.

But if Israelites, how came they to be called Sacœ or Sakai? First, because they boasted of their descent from Isaac in their own country, and were called Isaac ; and secondly, because this happened to fall in with the word Sakai, which signifies " tribes " in Media and Persia, a name therefore by which they were notorious. That they called themselves Beth-Isaac (בֵּית יִשְׁחָק) in their own country we know from the prophet Amos (vii. 9, 16) (p. 106). That the Sacasuni of Armenia were of the same stock as the Saxons of England is deemed sufficiently evident by those who have most deeply studied the subject. (See *Origin and Progress of the Scythians or Goths*, by John Pinkerton, 1788; Sharon Turner's *Hist. of Anglo-Saxons*, etc.)

Pliny says the Sakai who settled in Armenia were named *Sacassani*, and Strabo says they gave the name of Sacasena to that part of Armenia which they occupied. Ptolemy mentions a branch of the Sakai by the name of Saxones.

P. 108 : That there was an early intercourse between Greece and Scotland is proved by the circumstance that the coins of Philip of Macedonia, of Alexander, and also of the Brutii in Magna Grecia, were found on the estate of Cairnbulg, in Aberdeenshire, in 1824.

It has been our object hitherto to gather together all the evidence we could to show that the British by whatever name they arrived in these islands were originally Hebrews. We have shewn reason to assume that the earliest migrants were expelled from Egypt shortly after the death of Joseph and were never in bondage. There are scriptural hints thrown out, such as I Chron. iv, 21, 22, with Gen. xxxviii,

xlvi, 12; Num. xxvi, 20, 21, the Zarhites seem to be omitted, except so far as "of Zerah, the family of the Zarhites." But in I Chron. ii, 6 it is stated "And the sons of Zerah; Zimri and Ethan, and Heman and Caleol and Dara: five of them in all": and in I Kings iv, 31, Solomon's Wisdom is contrasted with that of "Ethan, the Ezrahite and Heman and Chaleol and Darda, the sons of Mahol." There must be therefore a reason for this. It is a suggestion merely, but we think borne out by subsequent history, since envy very probably drove the Zarhites and Shelanites into co-partnership. The name "Er the father of Lecah and Laadah the father of Mareshah . . . who had dominion in Moab . . . and these were ancient things"; leads us to infer that the original name of Ireland in accordance with the testimony of Pomponius Mela (p. 35) as given by Postellius and Camden was *Jurin*. This may have been furthered by the fact that men of Ephraim I Chron. vii, 21, compare the names with Shelah and Laadah, left Egypt long before the oppression. In Numbers xxvi, 36 Eran is a Son of Shuthelah an Ephraimite, which connects up with I Chron. vii, 21: follow now to verse 24, and we find the first cities built by these Hebrews in Palestine before the days of Thothmes iii, and we find two of these cities named Jacob-el and Joseph-el on his tablets as amongst the towns he took in Syria. Putting these two names Er of Judah and Eran of Ephraim together will account for Pomponius Mela's assertion that Jews were amongst the earliest colonists of Ireland and gave the name Erin to the country, *Jurin*.

With this supposition in mind it is well to read "Josephus *contra Apion*" (Bk. I, sec 14). The names of tribes entering Britain of the pre-captivity era are all Hebrew in origin (see Canon Lyson's *Our British Ancestors*). Their language, customs and religion as well as codes of law were all Hebraic.

It is before speaking of the post-captivity 771-676 B.C. and onwards era, which will introduce later on the so-called

Anglo-Saxon stock, that we wish to say a word as to the Iberian, Celt, Gallic, Brython, Ligure and Cymry. Iberia, and Albania, and, may we not say, Celt are very old names. We have held that Celt is derived from Calt or Chaldai, the original home of our fore-father Abraham. Then turn to p. 21, 22, 23 which leads us back to Hercules (Samson) for the names Celtica, Brython and Cymry and p. 23 links up the original inhabitants of Greece with the Iberian, the Celt and Gaul. We must not be staggered at the similarity of the names Cimmerioi and Cymry occurring in the pre-captivity era for it is a word which occurs in Homer (Cimmerian darkness), its root also is in Hos. x, 5; Zeph. i, 4 and II Kings xxiii, 5 as *Chemarim* "idolatrous priests": long before the word Kumri or Beth-Khumri appears as a designation of the ten tribes on the Assyrian tablets or the Behistun inscriptions in Persia.

FIRST HISTORICAL MOVEMENT OF THE KELTS, GAULS AND KYMRY

It was not our intention of following up all the battles, wars, or struggle *inter alia* of these races against their enemies or among themselves; but perhaps it would be well here to give a quotation from Dr. Arnold's *History of Rome*, Vol I, p. 543. The Rev. W. M. H. Milner in his *Israel's Wanderings* from whom we are about to quote, had not, when he wrote in 1881, seen "Villalpando on Ezekiel," as to the very early colonization of Spain before the days of Solomon. This we will speak of directly. This is Dr. Arnold's remark:—

"If we are disposed to rely on the statement of Diodorus and Appian, that the Gauls who invaded Greece were Kimbri, it may be very possible that there was a more general movement among the Keltic tribes in the fourth century of Rome, than the Greek or the Romans were aware of. The Kymry, breaking in upon the Gael, may have persuaded or forced some of their tribes to march south-

wards ; *the two nations* may have poured into Italy together, and while the Gaelic tribes settled themselves on the Po, or on the coast of the Adriatic, the mass of the Kymrians may have pressed forward round the head of the gulf, and so penetrated into Pannonia and Thrace. Nor could we deny the possibility of some Kymrians having remained in Italy with the Gael ; and if we believe that the name of *Brennus* was really borne by the leader of the attack on Rome, and that this word is no other than the Kymrian ‘*Brenhin*,’ which signifies King or leader, *then we must conclude that although the mass of the invaders were Gael, yet not only were Kymrians joined with them, but that a Kymrian chief commanded the whole expedition.*” Mr. Milner goes on to say, our evidence is stronger, by the number of *undesigned coincidences* pointing to the presence of Israelites among these “Gauls.”

It was probably in the year 400 B.C., that the last Keltic band crossed the Alps. These were Kymrians, whose superiority to the Gael was immediately shown. Their name *Senones* cf. *Simeni*, *Semonn*, *Senmogad*, and other similar forms, not improbably a Latin representation of *Simeon*, and survived among the Gael as a reminiscence of the Kymrian supremacy. In the plains of the Po they *exterminated* or absorbed the Etruscans (such as were left of them see p. 46, 47, L.G.A.R.).

“*They advance on Rome. This was the first contact of ‘the remnant of Jacob’ with the fourth great World-Empire as yet in its early infancy. In one great battle Rome was for a moment trodden down and torn in pieces, and there was none to deliver.* This is known in history as the Battle of the Allia. The engagement itself is well described by Dr. Arnold, in the following words:—“The Gaulish leader showed more than a barbarian’s ability. With the bravest of his warriors he assailed the right of the Roman position ; the soldiers of the poorer classes (in the Roman army), unused to war, and untrained in the management of their arms, were appalled by the yells, and *borne down by the*

strength of their enemies ; and their wooden shields were but a poor defence against the fearful strokes of the Keltic broadsword. The right of the Roman army was broken and chased from the ground, the fugitives in their flight disordered the ranks of the regular legions ; and the Gauls pursuing their advantage *the whole Roman army was totally routed*. The Gauls slaughtered them in heaps on the banks of the Tiber, and overwhelmed them with their javelins in the river, *so that a large part of the flower of the Roman people was here destroyed*." After a lapse of one day Brennus entered Rome, and *destroyed the city by fire*. He then *devastated* Southern Italy, and eventually returned to the Keltic settlement north of the Apennines. The Romans in later ages talked of a deliverer Camillus, who is almost universally discredited by modern historians. The truth was God did not mean Rome to remain in the hands of Israel. The Fourth World-Empire was yet to arise and perform its appointed work. But "in the days of these Kings shall the God of heaven set up a Kingdom, which shall never be destroyed. . . it shall break in pieces *all these Kingdoms*, and it shall stand for ever." Dan. ii, 44.

The Kymric "Gauls" seem to have, again and again, during the century succeeding their first appearance, carried the terror of their arms from one end of Italy to the other. The Gael proper remained in the valley of the Po, and were finally subjected by the Romans, so that here, as in Gaul and Spain, Canaan was the servant of Japhet.

The year 279 B.C. witnessed the next great move of the Kymric Israel. Leaving the north of Italy, they overran the country corresponding in modern times to Bosnia, Servia and European Turkey. *Entering Macedonia, they defeated and slew Ptolemy Ceraunus, the successor of Alexander the Great*. In the following year, they turned their arms southwards, and received a sudden check at Delphi, in Greece. Collecting all their forces, they left Europe, and crossed the Hellespont into Asia. From 278 B.C. to A.D.

267 they occupied a district in the heart of Asia Minor, which received the name of *Galatia*. In 261 B.C. they defeated and slew *Antiochus I*, the representative in Syria of the former Empire of Alexander. They gradually became a terror throughout Asia. "Chronological Tables of Ancient History."

These Israelites formed a great part of the early converts to Christianity, remaining in the same district until A.D. 267, when in company with other Christians, they were carried as prisoners to the country on the North-West of the Black Sea.

EARLY COLONIZATION OF SPAIN

We have shown elsewhere the early migrations of Israel into Spain before the time of Solomon, culled from "Jews in Britain" by the Rev. Dr. Margoliouth, how that many were settled at Segontium on the river *Iberus* (p. 19) and there it is recorded by Villalpando on Ezekiel that Hebrew inscriptions attributed to Solomon's time existed at a town afterwards called "Murviedro," bearing a Hebrew epitaph to Adoniram the collector of Solomon's tribute money. Another Hebrew inscription was also discovered, these both are given in full Hebrew character by Margoliouth. We know also of two ports, Gael-ag (Galicia) and Buaisce (Biscay), on the north coast of Spain where the tin trade of the so called "Phœnicians" took place (see my "Studies in Jeremiah," p. 32). These and former adventurers called Iberian and Celt and also Galatü (Gauls), traversed some of them through France, hence its ancient name of Gaul, they mixed with their Kimmerian brethren and many came over into Britain before the separation of the British Islands from the continent took place. (See testimony of Ephorus p. 21). Many remained still on the continent and, as we have seen above in the Rev. W. M. H. Milner's evidence, were utilized by God to punish both the *Fourth World Empire* for its overthrow of Etruria (God's people that were left

there), and then passed on to the restraining of the *Third World Empire* as above related.

We must remember that it was God's original purpose to bring His people by many ways and under many names into these islands first of all, and then further West and East and North and South, as we find He has ; Boston, Virginia, India, Canada, South Africa, Australia and New Zealand, that in the scattering of Israel He might bring upon all nations the blessings promised to Abraham, Isaac and Jacob or Israel.

We now pass on to the connection of Saxons East with Saxons West before our enquiry as to the Anglo-Saxons.

The Hebrew inscriptions (p. 41, 42) found in the Crimea and round about that locality is the connecting link of apparently the concentration of Israel both B.C. and A.D. and should be a sufficient answer to all criticism.

CONNECTION OF SAXONS EAST AND SAXONS WEST

WE have already referred to Dr. George Moore (*supra* pp. 12 to 15) in his *Saxons East and West*. If our readers will look back they will see the inscription we have already culled from his work. It is now our intention to extract further from this book a few sentences out of the very many which help our research.

From p. 95 : " We are about to show something very like positive proof that the Sacœ and the Getœ who formerly invaded India sprang from the same source as the Saxons and Goths of the West, and were connected with the Israelites, or with a people who employed their language."

Pp. 105-6 : The Israelites of the captivities under Tiglath-Pileser and Shalmanaser were in Media and in the country about the Chebar. I think that those who dwelt in Assyria acquired the name of Sacœ, and that those in Media will be found in the Budii (Βούδιοι), said by Herodotus to be a tribe of Medes (Her. i. 101). . . . As a Hebrew word it would signify the separated people (בדוי). There is another people named *Sukhi* in the inscriptions deciphered by Rawlinson. This people dwelt by the Chebar, probably on the site of the modern Zacho or Sacho. These people may possibly be identified with the Sacœ or Sakhai, who afterwards got confounded with the Scythians, in consequence of their being mixed with them. Could we find the word Sacœ spelt in character equivalent to the three letters that form the root of the word Isaac, יצחק, the question would be almost decided, for the word is too purely Hebrew in its form to have any other derivation than that assigned to it in Holy Writ (Gen. xxi. 6). Now I think we have the word precisely in those equivalents

in the Scythic version of the Behistun inscription, so ably presented to us in the memoir thereon by Mr. E. Norris (*Journal*, R.A.S., Vol. XV., Art. I., p. 206). This version may or may not be Scythian ; it is enough for our purpose that we find the word we want inscribed on a rock in Persia about the time of Cyrus. The word consists of three characters, which Mr. Norris renders Saakha, but which in Hebrew equivalents would probably stand as שׂאכ , the very word Isaac without the initial *yod*, which properly makes no part of the name.

P. 149 : May not the very name of these people (Getœ) be derived from that of the inhabitants of Gath (Hebrew גֶּת ? Incidentally we remark that Herodotus (iv. 94) says the Getœ thought themselves immortal ; not dying, but going at their decease to *Zalmosis*. . . The Getœ are mixed up with the Sacœ as the Gittites were with the Israelites, and by and by we shall see they used the same language.

P. 260 : Attention should be directed to a country named *Gath* in the Byrath inscriptions, line 5. This must be the land of the Getœ or Geti. . . Now, this was the early seat of the *Goths*, and in the immediate neighbourhood of the Sacœ. In the Buddhistic inscriptions of the rocks of India, at least, we shall find that the *Goths* and *Saxons* were associated in the establishment of a religious dominion extending from Bactria to all parts of the East. . . We, at least, find an ancient *Gothland*, as well as a Saxon race, mentioned in the earliest records of Buddhism, and this Buddhism is, I conceive, unmistakably connected with a people using the Hebrew language. The name of Goth, as already surmised, was transferred from Palestine to the neighbourhood of the Caspian Sea, where the *Getœ* and the *Sacœ*, the *Goths* and *Saxons*, are historically found together.

P. 261 : The inhabitants of the country of Gath, or Goth, spoke the same language as the Israelites.

P. 289 : As, then, it has been shown in this volume that

the teachers of Buddhism were of Hebrew origin, we conclude that they were instructors and rulers over two classes of people having such distinction and such similarities, to whom our researches conduct us, the Getœ and the Sacœ—the Goths and the Saxons—which we know were together scattered as conquerors over the countries indicated. We cannot here stay to prove to which the characters respectively belonged ; but the evidence already advanced, together with much that cannot be adduced, points to the probability that the so-called *Arian* character was that employed by the Getœ, and that the so-called *Lât* character, of which we have given so many specimens, was that of the Sacœ.

In both cases the alphabets are very simple and perfect. The *Arian*, like Hebrew, has three sibilants, if not four ; the other has, seemingly, but one—at least, the inscriptions present a marked distinction between *s* and *sh*. A curious circumstance, if this alphabet be that of the Sacœ and the Sacœ be, as we suppose, descendants of the Ephraimites ; for the inability to pronounce the shibboleth was their peculiarity in Samaria.

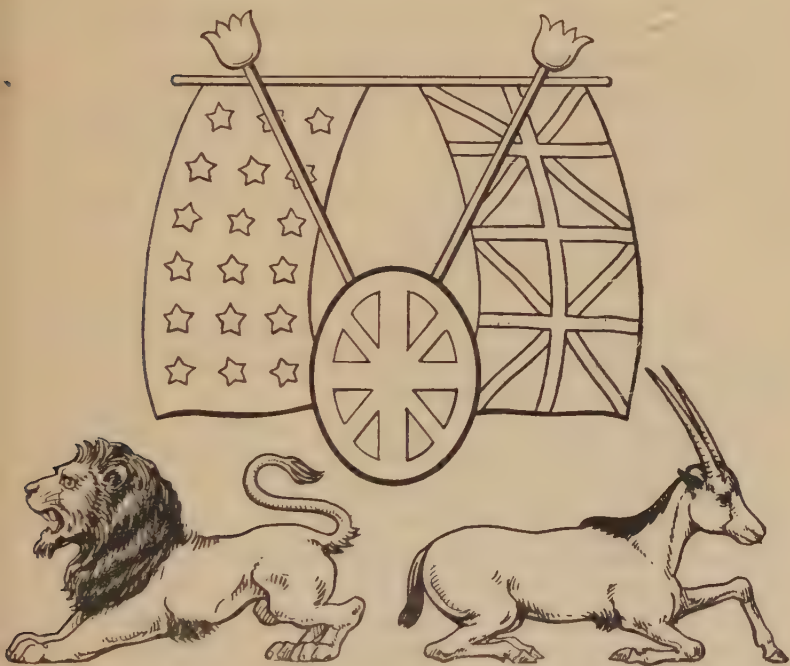
P. 290 : The *Arian* is constructed more on the principle of the Phœnician or Punic.

We go back to p. 224 and cull : Yet we must first direct attention especially to those symbols which, adopted by the Sacœ and the Buddhists, have been received by ourselves, and remain with us as national emblems and marks of our origin from those Saxons of the East. Amongst the emblems seen in the coins of Buddhist kings the trident has been mentioned. This is now peculiar to British coins, but the shield of Britannia, and the Lion at her feet, are also Buddhist and ancient Saxon symbols.

Our banner of union, with the cross of St. George on it, may be seen engraved on the gates of the large tope at Sanchi, or Sachi ; it is remarkable that the star banner is there also. The Lion and the Unicorn (or their prototypes) may be seen crouching in peace at the feet of Buddha as he

sits on his marble throne at the entrance of the vast rock temple of Ajanta. We have seen it stated that the group is not as here drawn, but in several parts of the gates of the Temple.

The creature we vulgarly call a unicorn is more naturally portrayed there, for the people who chiselled out that cavernous cathedral knew its nature better than to present



but one horn, though they well knew, as we know from Assyrian monuments, that it was often conventionally so represented.

Note.—The topes of Sachi, 20 miles north-east of Bhopal, are reckoned to date from B.C. 300 at least.—L.G.A.R.

Pp. 270-276 :

THE INSCRIPTIONS AT GIRNAR AND DELHI

Sec. 1 : Go forth, diligently persuade them,

O Dan, arise for their overthrow.

Exalted suffering is the law of their offspring, O Lord ;

Be it so ; yet surely thou, O God (Jav), wilt be with them,

Thou, O Lord Almighty, wilt be in their midst.

Sec. 4 : Go to, even life is but Sak.

Sec. 8 : The hidden treasure of exalted truth is with me.

P. 280 : Those who are circumcised shall be for my Goths.

Like the noise of the destruction of Lehi (comp. Jud. xv. 14, 15).

They shall flourish by Sak.

P. 284 : We have seen proof that the *Sacæ*, being Buddhists, really asserted their dominion in those parts, both as teachers and conquerors.

The Greek is named in the fourth section as . . causing the calamity. It is probable that many of these Israelites escaped into the North and West after the division of Alexander's Empire, first into four and then into two empires. This is the likely meaning of Zech. vi. 1-8. The era would agree with 390 years of Ezek. iv. 5 ; since Israel's captivity L.G.A.R. . . other enemies take advantage of the Greek invasion of North-Western India to overthrow the *Sacæ*. Concerning the Goths, so plainly named in the fourth section, the language there employed sufficiently indicates that they were involved in the same trouble. . . It would appear from this that the *Goths* were not the predominant party, but the *Sacæ*. The period at which the Goths and *Sacæ* coalesced in those countries was, as far as we can gather . . . about 100 B.C., when the Parthians, with

Scythian aid, restored their dominion in Cabul and the Punjab, which had been interrupted by the inroads of the *Goths*. It was then that the *Goths* of those parts became Buddhists, and henceforth co-operated with the *Sacæ*, they being peoples, as we have seen, using the same language . . . being, from their origin and in their dispersion, intimate with each other.

ARE THE ANGLO-SAXONS THE CHILDREN OF JOSEPH?

THE word Anglo-Saxon is a construct word formed of two words, Angle and Saxon. They neither of them originated in modern times, nor were either words of European derivation. They first appear in the Far East, and are each applied to different branches of the same race. If we were to critically examine the words we should find them both Hebrew.

The word עֵגֶל (Engle) first attaches to the "calf" which Aaron made and Jeroboam copied, neither of which was intended by the maker to deflect from the Trinity of Divine Worship, nor to introduce Baalism (see 1 Kings xvi. 31, 32 ; 2 Kings x. 28-31) ; but it is called an idol (Acts vii. 40, 41), though they meant them as emblems of Jehovah. The verdict of Scripture thereupon is : " They made a calf in Horeb and worshipped the golden image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God, their Saviour " (Ps. cvi. 19-21). " Thy calf [Engle], O Samaria, hath cast thee off. . . . The calf of Samaria shall be broken in pieces " (Jer. xxxi. 18 ; Hos. viii. 5, 6).

That this concerns their idolatrous worship is evident, for in Malachi iv. 2 of Israel it is said : " But unto you that fear my name shall the sun of righteousness arise with healing in his wings ; and ye shall go forth and grow up as calves (עֵגֶלִי) Angli of the stall."

The Angles, when they came into Britain, gave their new home the name of Angeln, even to Anglesey. The place they had recently left was Anglin, in Jutland ; we also come across Engelholm in the Cattegat and Engeln in

Sweden. This clearly traces these Engles back into Sweden. We shall trace them from the East shortly.

The word Saxon is much more sure, for it originated in the very locality into which Israel of the Northern Kingdom was taken captive. The first mention of Sak in its national character is in Genesis xxi. 12. "In Isaac shall thy seed be called" (Gen. xvii. 19). We never find Israel called in the name of Isaac until Israel was rejected by God; then, in Amos vii., we have the name Isaac twice as an equivalent of Israel. Verse 9, "the high places of Isaac"; verse 16, "drop not thy word against the House of Isaac." Within seventy years the name Israel ceased to exist, but we immediately come upon a people in the very place where Israel was lost as Beth-Khumri, Bit-Omri on the Assyrian tablets; the same name on the Behistun Rock being rendered in Persian as Sakai. These same Beth-Khumri were called by Prof. Rawlinson in his "Herodotus" Gimirra; he goes to show these to be Sakai and Cimbri and Cymry. Pinches finds the name *Sar-ili*, "Prince of God," with Jacob's and Joseph's names on the monuments, and identifies the *Sar-ili* with the Beth-Khumri. Prof. Sayce, in confirmation of this view, has a paragraph modernising Prof. Rawlinson's words. After stating that Cyrus was a Manda, that the Manda were Gimirra, he says:—

"It would seem that the Manda of Ekbatana were the Scythians of classical history. As we have seen Teuspa, the Kimmerian, and his people are termed Manda by Esar-haddon, and in the inscriptions of Darius the Gimirra-Umurgah of the Babylonian text correspond with the Saka-Humuvarka of the Persian text. The Saka-Humuvarka are the Amyrgian Sakœ of Herodotus (VII., 64), who, he tells us, were the Scythians of the Greeks." (*Higher Criticism and the Monuments*, A. H. Sayce, pp. 520 and 521; see also pp. 451, 483-486, 508, and 519 for connections.)

There is a people * called by Herodotus the *Ægli*, who

*Sennacherib (after 705 B.C.) records his expedition to the mountainous countries of the Kassu and the Yasubigalleans, north of Elam (Pinches' *Contact of Hebrews with Assyrians*, p. 373).

appeared in Bactria and close to the Sacæ (*Herodotus*, III., 92, Rawlinson, App. Bk. VII., Essay I.). These are said by Hannay to be Sachs, and their real name to have been *Αγγαι*, (Angai). There were Sar-angai and Dar-angai. Hannay suggests their origin to be Beth-Sak or Beth-Khumri, and both these Anglai and Æglai to be the tribes of Ephraim and Manasseh. Samar-Kand (a sort of New Samaria) in the country now called Bukhara. Bukher,* an ox; Eglah or Englah, heifer of the wild ox, ox-antelope or unicorn. Mr. Jayoswal states that Sumerian civilisation once extended round these parts, and that Samarcand probably means "Region of Sûmêr."

Mr. Hannay prefers Samarcand, "part of" or "offshoot from" Samaria. (*European and other Races*, pp. 322, 323-326.)

Whilst in this region of Bokhara it is well to remember the prophecy of Amos viii. 11 concerning Israel: "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, not a thirst for water, but of hearing the Word of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord and shall not find it." This applies especially to the tradition the ruling race of Japan have concerning their progenitors, who came from the Western Sea and were led into Japan by one whose name was Jimnu-Tennu, descended from Osee, and the leaders are called Sumerai.†

But Hosea v. 6 says: "They shall go with their flocks and with their herds to seek the Lord; but they shall not find Him; He hath withdrawn Himself from them." This as to the eastern migrants.

Then in verse 15: "I will go and return to my place, till

* בכר Bekor, firstling (Lev. xxvii. 26; Deut. xxxiii. 17). בכורה Bekorah, firstborn (Jer. xxxi. 9). *Comp.* Bokara and Parthia. *Par*, a bullock, a calf.

†For interesting suggestions on this point see *Epitome of the Ancient History of Japan*. By N. McLeod. Also an article in *The Covenant People* on "The Japanese." By George Dann. August, 1910.

they acknowledge their offence, and seek My face ; in their affliction they shall seek Me early." This as to the western.

So we have two prophecies concerning this people, one towards the east as we believe borne out in Japan, the other people repenting, and this is that portion spoken of in 2 Esdras xiii. 39-46 : " And whereas thou sawest that he gathered another peaceable multitude to him ; those are the Ten Tribes which were carried away prisoners out of their own land in the time of Osea the King whom Salmanasar the King of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go into a further country, where never mankind dwelt, that they might keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. . . . For through that country there was a great way to go, namely of a year and a half ; and the same region is called Arsareth. Then dwelt they there till the latter time."

Herodotus also brings the Cimmerian race into Europe where a portion of them settle in the very region where Sereth city and river now are, to the Westward and Northward corner of the Black Sea, which after them was called the Cimmerian Sea. Here we find Cimmeria often cropping up. But the evidence of the Hebrew gravestones,* in the region of the Crimea (these have now been removed to the St. Petersburg Museum, Petrograd), is testimony to the fact that Israelites were in that locality. The names Saxon and Pict, also Briton and Ligure, are all found here on ancient maps pointing back to B.C. times. Rawlinson connects these Cimmerians with the Kimbri of the Romans and the Cymry of Wales. These Cymri have a tradition that they came from a region about Defrobani (*i.e.*, Con-

* See *Israel's Wanderings*, p. 95. By Oxonian. Also *Oriental Records*, by Dr. Rule, and quoted here p. 41.

stantinople afterwards) and in their *Traditional Annals of the Cymri*, p. 25, speaking of their sojourn "in the land of Hav, where Constantinople now stands," they eventually :—

"Rebelled against God and His fundamental Truths ; sinning and committing injustice with daring transgression ; for which He poured upon them His retributive vengeance ; whereupon dispersion and devastation ensued ; upon which they became nearly extinct, having lost their territories and national rights. Then some betook to themselves their consciences ; recovered to memory the name of the Deity and His truth ; and adhering to those principles, they conducted themselves under the influence of cautious reason in their sinking state. God now, out of His grace and unutterable love, imbued them with laudable intentions ; placing among them wise and holy men, who under the upholding of God and His peace, and in the refuge of His Truth and Justice, acquired a right knowledge of every superiority conducive to the well-being of the race of the Cymry. Thus circumstanced they proceeded in their adopted course, admitting into their train all that would join them, from camp to camp ; and in this manner retreated, until they escaped from the nations which had assailed them with devastation and plunder." *Roll of Tradition and Chronology apud Iolo MSS.*, pp. 47, 426.

In connection with this we are told these Cymry remained in this region some considerable time. Here we find the names Brito-Lagœ, the Britain and Ligure, Pict, Saxon, Dane and Wales (in Wallachia).

It must not be assumed that the Anglo-Saxons who came from the East, and into this part, were the original Cimmerian or Cymry who first came into Britain, though by some means unknown to us, the name was attached to both.*

*The originals of these Westward Cimmeria (Cymri) Cimmerian is most likely taken from 2 Kings xxiii. 5 ; Hos. x. 5 ; Zeph. i. 4 כַּמְרִים rendered "idolatrous priest." *Chemarim*. *Supra* also pp. 18, 19.

THE FIRST ARRIVALS IN BRITAIN

The tradition attaching to these first-comers into Britain varies in the tale. It is supposed they were Gomerian because of their name, but every one of their traditions bears an evident trace of Bible science as the foundation of their folk-lore. The story of Moses is the handed-down history of Einegan, "the Three Pillars," "the Ten Words," the breaking of the pillars, the incommunicable name of the Deity : also the fact that the Laws of Moses were administered in these islands. Some trace back the arrival of the first-comers to about 1,500 B.C., others to the time of the Trojan War. They brought with them Druidism, which is the nearest approach to Hebrewism. Their speech was also the nearest to Hebrew, and their worship of the Triune God without images or idolatry of that kind.

The contention as to their original ancestry at one time was decided as Japhetic, but the doubtful assertion of Pomponius Mela, as told by Camden's *History of Britain*, p. 963, is now beginning to find strong advocates, viz., that Ireland was called Jurin, *quasi* Jewslan, because in the distant past the Jews (*sic*), who were great soothsayers, knew that the future Empire of the World would come to these parts. And so they colonised it. He says the Syrians and the Tyrians did the same. The *Vetus Chronicon Holsatiæ* says: "The Jutes are Jews of the tribe of Dan, and the Jutes, Angles and Saxons were kindred nations."

Aymett Sammes (1676), in his *History of Britain*, says that from their language, which was Hebrew, he would pronounce them Hebrews were it not that the Hebrews kept to their own soil.

But to return.

WESTWARD MARCH OF THE ANGLO-SAXONS

We seem to lose the name Angli or Angai coming into Western Asia, and pick up Asœ or Asa-land. (But see *infra*, p. 80-92 etc., Alexander del Mar on the Northern route from

Lake Baikal where Ægli and Angai are first met with). These appear to have formed the larger part of the people, under Odin, which came into Scandinavia. The Cymry and the Saxons must have traced up the course of the Danube. They mingled with the Teutons to attack Rome. We find also the British, the Ligure, and the Picts in the West of Europe who have each also left their names behind them. There were seven nations of Britanni in the North-west of Europe in the time of our Lord. In the extreme south of Italy there was the first historically recognised kingdom of the Britanni.* In the extreme north of Continental Europe, Jutland, Juteland or Jewsland, called also Danmark, was anciently called Brittia.

In the *Archæological Journal*, No. 157, 1883, in an article giving the names of these different settlements of Britons, Ptolemy, Tacitus and Procopius mention the Angli, the Saxons and the Frisones as being subjects of the King of the Brittones, and this at the very time (Procopius) that the Jutes, Saxons and Anglians were making such a successful invasion of Britain, our island.

Though Armorica was greatly peopled by Ancient Britons during the time of the Roman occupation, and also by refugees from Britain during the Anglo-Saxon conquest, yet it appears likely that the Northmen from Scandinavia overflowing Jutland, Schleswig-Holstein and Holland settled largely in Armorica, and mingling with these became known as Normans.

We intend now to confine ourselves more particularly to the Scriptural argument. To do this, first we must ask ourselves, Who are the children of Joseph?

Joseph himself we know as the beloved son of Jacob through Rachel, his own choice. They were not the children of either Leah or the concubines, who were, so to speak, forced upon Jacob. The story of Joseph, contrasted with Jacob's other children, when critically examined, bears out the fact that God blesses especially the

*Ritson's "Celts."

pure in heart. Joseph married the daughter of Potipherah, Priest of On. So we must not be surprised if in ethnology the descendants of Joseph, Ephraim and Manasseh, are sometimes called Egyptian. In fact, Joseph himself, we believe, was known as "Egyptus" in the mythological stories of Danaus flying from Egyptus.

A recent writer in *European and Other Race Origins* (Hannay) makes the Beth-Sak and the Massa-getœ largely to be Egyptian. Irish tradition makes Scota to be an Egyptian Princess. There is nothing strange in this, especially when one remembers Joseph's marriage was in Egypt; his sons and grandsons and many generations were born there. When Joseph and his brethren went up out of Egypt with a great retinue to bury Jacob, their father (Gen. l. 11), the whole company were taken for Egyptians. When Moses fled from Pharaoh into the land of Midian Jethro's daughters called him "an Egyptian" (Exod. ii. 19). But who are the sons of Joseph? The manner of their birth in a strange land; the name of the firstborn Manasseh "Forgetting," "For God hath made me forget all my toil, and my father's house"; and Ephraim "Fruitful," "For God hath caused me to be fruitful in the land of my affliction," carry with them some forecast of their future. The one applies so well to the United States of America, and the other to Britain, both since the time of Elizabeth.

The first thing we have brought before us is the especially marked scene recording the blessing of the sons of Joseph. This blessing is in the Epistle to the Hebrews alluded to as "By faith Jacob, when he was a-dying, blessed both the sons of Joseph."

The first thing we notice is that these two born in Egypt were to be admitted into the Patriarchal family in exactly the same manner Gen. xlviii., "As Reuben and Simeon they shall be mine." Next commanding Joseph to bring Manasseh and Ephraim near to him, Joseph placed them according as he wished them to receive the blessing, Manasseh towards Jacob's right hand and Ephraim towards his left.

The old man, however, guiding his hands wittingly, crossed his own hands, and so reversed the position, notwithstanding. He then uttered these most wonderful words : “ God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads ; and let my name be named on them, and the name of my fathers Abraham and Isaac ; and let them grow into a multitude in the midst of the earth.”

Let us dwell upon this portion first. The Divine Presence was to be with them to preserve and sustain them, and finally to redeem them and give them His blessing. This Angel is no doubt the Lord Jesus Christ.

How wonderfully exact is this carried out in the Psalm lxxx. : “ O, Thou Shepherd of Israel that leadest Joseph like a flock, Thou that sitteth between the Cherubims, before Ephraim, Benjamin and Manasseh, stir up thy strength and come and save us.”

In *The History of the Cymry* it is stated :

In the *Plain yr Aipht*, Arch. Myr. 1.40.

“ Christ Jesus, Christians are prostrate before thee,
Until are lodged in shelter
Six hundred thousand
Of the hunted Hebrews.”

Barber's, *Suggestions*

The title of the poem, “ Ai-Phut,” land of Phut (for Egypt), is Archaic and Semitic.

But the wonderful fecundity of this people is such as to make us astonished. We must remember that Pul, King of Assyria, came up against Israel in 771 B.C., and though Menahem bought him off it appears from 1 Chron. v. 26 that he carried captive the tribes to the east of Jordan which Tiglath-Pileser in 740 B.C. completed when he took all Galilee and Naphtali. These are called Yasubi-Galleans, and thirty years after were fighting against Sennacherib. What may have stirred them up was the influx of 200,150

of their own race, whom Sennacherib had brought captive out of all the cities of Judah in 713 B.C. Most of these were probably fugitive Ephraimites from Samaria, and this accounts for the names Sumerai, Samarcand in Bokhara, also Angai, Æglei. It is in this region, Armenia and Caspasia, to the east of the Caspian, that the first colonising propensity of the captive Israelites, under the names of Kassi, Kadusi, Kasatira, Sacœ, Sacasseni, Massa-getœ and Kimmeri, developed, and were all included in the general name Scythians. Here it is they first grew into "a multitude in the midst of the earth." As fishes spawn they threw out their offspring. Hosea xiii. 15 says of Ephraim, "Though he be fruitful among his brethren, an east wind will come"; and just before, verse 13, "The sorrows of a travailing woman shall come upon him; he is an unwise son, for he should not stay long in the place of the breaking forth of children." It was evidently God's purpose to drive him into the place prepared before of God by means of an East Wind. It is in this region we first come across the Bretti, with the Sachi or Sacœ (Procopius iv. 24), near Lake Baikal. (See *infra* page 82, 83 "Alexander del Mar" quotation.) An East wind would drive them West.

We recall that the Getœ* are mentioned by Herodotus as the noblest and most just nation, and our ancestors are said to have come into these islands with the motto, "The Truth, the whole Truth, and nothing but the Truth." Such is said to have been that of the Anglo-Saxons, and when they came into Britain and joined their brethren after more than a thousand years of separation they found the Britons asserting "The Truth is God," "God is Truth," "The Truth must prevail."

So literally was the Word of God, through his servant Jacob, primarily fulfilled. They "grew into a multitude in the midst of the earth." This not in Palestine, but in their affliction.

*Rawlinson's *Herodotus* iii. page 84 also note 2. see also the next chapter connecting Goths, Saxons, etc.

JACOB'S BLESSING TO MANASSEH

"He also shall become a people and he also shall be great." There are some who trace Manasseh and Gad together, as they were located east of Jordan and represent them (see last sentence on page 74) as that great nation to the north of Media and east of the Caspian called the Massa-getœ. Be this as it may, the several nations of Getœ, Sygetœ, Thyssa-getœ, Mæso-getœ, Massa-getœ, were all Gauthi (they took this name because they were jealous for the glory of God : "Ortellius"). Ortellius says they assumed this name in Tartary.

The separate nationalities of Israelites are not to be wondered at, since we know they were taken captive at different periods and were not all located in the same spot. Their often fighting with each other is a prediction of Isaiah ix. 19-21 : "No man shall spare his brother" . . . "they shall eat the flesh of his own arm, Manasseh, Ephraim ; and Ephraim, Manasseh, and they two against Judah."

After all the tribes had settled in Britain and as late as the time of Queen Elizabeth a great separation began to be effected. This was brought about by independency of spirit caused by Elizabeth's own "Act of Uniformity." Conscience working in some who thought the English Church had not separated sufficiently from Roman ritual, formed their own communities. This led to persecution, so that the disaffected fled to Antwerp and Holland and finally to America. Here they colonised greatly and in course of time set up the Great Republic—the People of the United States. After a series of battles they proclaimed their independence in 1776. This also is the subject of prophecy in Isaiah xlix. 20 : "The children which thou shalt have after that thou hast lost the other shall say again in thine ears, the place is too strait for me, give place to me that I may dwell."

This Colony is the only one we have lost. We may not see that all Manasseh has left Ephraim ; nor is it perhaps

necessary to suppose it, or that none of Ephraim are with Manasseh. But the backbone of that portion of Israel which is in the United States is composed of Manasseh and the backbone of that portion of Israel in Britain is Ephraim. It is God's plan to assimilate others with Israel who are willing to keep God's covenant and regard His Sabbath. Whoever he be—German, Austrian, Italian, Russian, even Jew—he has to agree to the laws of freedom, the law of the land. In course of time these foreigners, even Jews, became part and parcel of the land of their adoption. We believe we are right in saying this is a peculiarity amongst Jews who become Christian, that they in time lose all touch with their brethren of Judah.

The population of the United States of America numbers roughly 110,000,000, and their territorial possessions about 3,800,000 square miles.

JACOB'S BLESSING TO EPHRAIM

His younger brother shall be greater than he (Manasseh), and his seed shall be a multitude of nations. Before the separation of the United States from Britain our possessions were, as to extent of territory, very limited, although we commenced acquiring ports immediately after the Spanish Armada. We had colonised Newfoundland, taken possession of Table Bay in South Africa, founded Madras, Bengal, Montreal, taken Jamaica, acquired Bombay, Cape Coast, St. Helena, Calcutta, Gibraltar, Nova Scotia, New Brunswick, Quebec and had a good footing in Canada, and then hoisted the British Flag in New Zealand and the Falkland Isles, besides securing some other islands.

Immediately after the American Independence we acquired Australia, Cape Colony, Malacca, Ceylon, and have been marching on at a prodigious rate ever since, so that before this war broke out we had acquired 440,000,000 of subjects and 11,500,000 square miles.

Since which we have added Egypt, Sinai, Cyprus, Arabia, under our protectorate, Busra and many German possessions, and may we not say come into possession of most all the land promised to Abraham in Genesis xv. 18.

The method of these acquirements are stated fully in Genesis xlix. and Deuteronomy xxxiii., but as our part is principally acquired through the sons of Joseph we cannot do better than conclude in the words of Jacob to Ephraim and Manasseh, "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh," and he put Ephraim before Manasseh. And of Moses "they are the ten thousands of Ephraim and the thousands of Manasseh."

All wealth, every mineral, every industry, all cattle, the richest products of the earth, are the blessings of these two lads, so that at present at least one-half of all the world's products belong to the race which God has blessed. We must remember it is not for ourselves, but to occupy to make the desolate earth to be inhabited, to build the old wastes, to raise up the desolations of many generations, and to bring the world to its Maker; to preach to them the gospel of Peace and Love, and lead them to accept Jesus as their Saviour and their King.

CONNECTING GOTHs, SAXONS, ANGLI AND BRETTI

TO the believer in our Israelitish origin, and to those who can trace the British back to their home in Palestine, or even from Egypt, there is revealed in the history of our race a wonderful preparation for the future position that it was foreordained that it should occupy. But although many of us have some idea as to the peregrinations of our forefathers, it would astonish many to know how strangely complex has been the experience through which they have been called to pass. We have heard of the pre-historic wanderings of the tribes ; by this we mean the times antecedent to Herodotus. We have gathered from the ancient mythological writers the evidences they bring, which prove to us the breaking away of very many Hebrews from Egypt, the Wilderness and from Palestine, prior to the time when kings ruled, when " every man did that which was right in his own eyes." From these writings, when they have Scripture authority to back them, we have endeavoured to piece together the history of the Ancient Britons until we have lodged them in the home " prepared of God " for them—the British Islands.

The portion of Israel we know most of under the Old Testament times is that part of the nation which kept themselves to the Land of Promise until, for their iniquities and gross rebellion against God and His goodness, they were turned out of their land and told : " Go ye, serve ye every man his idols and hereafter also, if ye will not hearken unto Me ; but pollute ye My holy name no more with your gifts and with your idols."

This portion became lost among the Scythian hordes, and so swallowed up amongst the Gentiles as to be to all

intents and purposes lost and to the outward eye indistinguishable from their surroundings.

Now, this race of Hebrews intermixed in four or five different groups and at divers times, ranging from B.C. 771-678, as we gather from Holy Scripture. It is quite a different class of writer who now comes to our assistance. We leave the mythological, traditional and ancient, and step over the border into the historic. Herodotus, Eratosthenes, Strabo, Pliny and a whole host of writers, not forgetting Zenophon, until we come to more modern times—Cæsar, Horace, Virgil, Ptolemy, Tacitus, Dion Cassius, Josephus and the Apocryphal writings. Comparatively recent works are Jornandes, Maimonides going into the Early Christian and Middle Ages, and we arrive at Sir Isaac Newton, Petavius, Sir Walter Raleigh, Pinkerton, Hume, Bochart, and authors too numerous to mention who will supply us with here a little and there a little of their researches.

But the author we are now about to quote from deals with a portion of our race which went to the extreme east of the Caspian Sea, in the neighbourhood of Lake Baikal and brings these also into Britain. It cannot fail to be noticed how hardy and experienced these people must have become to fit them for their maritime and cosmopolitan work, also how ingrained were certain principles which distinguish them from all the surrounding Gentile races.

We will now quote from *Ancient Britain Revisited*, (New York, 1900).

BY ALEXANDER DEL MAR

The Roman archæologist, Dr. Vincenzo de Vit, in the *Archæological Journal*, Vol. XI., holds that Britain (England) and Bretagne (France) are named after Brittia or Jutland. Pliny, who lived for 30 years in the northern countries and was well acquainted with them, says (*Natural History*, IV., xxxi. 106) that the Menapians, Scalds, Ioxan-

drians, Frisians and Britanni composed the inhabitants of the Low Countries. Hyginus, who wrote *De Castrorum Munitione* during the reign of Trajan, mentions (ch. 29 and 30) the Brittones as furnishing allies to the Romans, together with the Cantabri, Getœ and Dacians—all Goths. The Brittones in *Juvenal*, xv. 124, and “Britannia” in *Martial*, xi. 3, relate to Brittia, not to Albion. The “Britannia” conquered by Augustus (*Georgics*, iii. 25) were Netherlanders, not Islanders, for Augustus never was in Britain. On a bronze diploma of Domitian, A.D. 85, both Britannica and Brittonum occur—a conclusive proof that they related to two different peoples. . . . Procopius (*Gothic Wars*, iv. 20) mentions the isle (the peninsula of Jutland was then deemed an island) of “Brittia,” which is situate between Britain (Albion) and Thule (Scandinavia), about 200 stadia from the Rhine. It is inhabited by Angles and Frisians called “Brittones. . .”

Britain was known to the Phœnicians a thousand years before our era, and may have been known to the Veneti of the Euxine at a still earlier date. It was known to the Carthaginians as early as 600 B.C., and to the Greeks before the time of Herodotus, for he mentions it as the Cassiterides, or Tin Islands. . . .

At every step of his progress throughout the British Isles the antiquarian meets with the remains of an invading or colonising race, who in point of time must have preceded the Romans, and yet who were neither aboriginals, Phœnicians, Greeks, Iberians, Germans, nor Gauls. These colonists were tall, powerful men, fair-haired, blue-eyed, and accustomed to the sea. . . . These evidences all point to the Veneti and other Norse tribes of the Baltic. . . . That the masters of Iestia at this period (Tacitus) were indeed Norsemen is not only proved from the similarity of their language with the British and the close resemblance of ancient Norse and early English, it is confirmed by the situation of the Gothic metropolis of Venet and by other circumstances. . . . There is nothing to connect them

with Germany ; there is everything to connect them with Norway, Iestia, Denmark and the Low Countries . . .

That remotely the Norsemen issued from that conquering race of Scythia which subdued successively the various powerful nations who encompassed its arid but elevated and bracing tablelands there can be but little reasonable doubt.

The proof lies in their Runic inscriptions and the name of the Sun-god Ies, which they bestowed upon numerous provinces, rivers and towns. These inscriptions commence on the Yen-Iesei River, near Lake Baikal and continue westward to Britain, Iesland (Iceland) and Greenland. During the whole of this vast distance, until Britain is passed, the Runic inscriptions and place-names derived from Ies are confined between the 50th and 60th parallel of North latitude, an isothermal zone whose uniform climate affords strong corroboration of the theory deduced from archæological etymology. Westward of the Yen-Iesei the Norsemen appear to have crossed and named the Ieshem or Ishim, an affluent of the Irtysh, in Siberia. Next we find them in Iestia or Estya, now Esthonia. In Brandenburg they were known as the Iesidini, or Sidini. . . . Advancing westward . . . they successively crossed and named the Am-Iesus, now the Ems, and the Iessel, or Yessel, now the Saal. Iesleben, or Eisleben, a town of Merseburg, on the Saal, an affluent of the Lower Rhine ; Iessen, a district of the Lower Rhine ; Ieserlohn, a town of Westphalia below Cologne ; Iesendyck, a town on the Blie, eight miles east of Sluys, in Flanders ; Ober-Iessel and Am-Isia, in Frisia (now Emden) ; and Isigny, a town near Bayeaux, on the north coast of France, all commemorate in their names a division of that Norse or Saxon race who eventually fell beneath the sword of Charlemagne.* Another division passing to the northward of the Baltic left their mark in the names of the Upsala and Ieskilstuna, near Stockholm and Ieslof and Iestad, towns in Gotland,

*Compare Isaiah lxv. 12

the latter situated 26 miles south-east of Lund or Lunden. From Scandinavia they undoubtedly crossed to Britain, where one of their tribes was called the Ieseni or Icenii. They built or dwelt near a town called Lunden,* or London, situated upon a river which they called the Tam-Ies, and the Romans the Tam-Issus. [Among several remains of very ancient Norse council-rings Mallet found one at Lunden in Scania. It was therefore a place of importance. This Lunden is at the southernmost extremity of the Swedish peninsula. There are other Lundens, both in Sweden and in Denmark. The Iseni and Trinobantes, who occupied the country near London, in Britain, when the Romans first took possession of it, were probably Iestians, or Gothic tribes, and it may be reasonably conjectured that, following an almost universal custom, the name of the place was brought by their forefathers from their ancient homes in Gotland or Iestia.]

They also built a town named Oxford, on the banks of a river which they called the Ies or Issus. The great antiquity and Gothic names of these rivers cannot be doubted, for it was also the name of the principal river of the Gothic Veneti, who ages before had colonised the shore of the Euxine. Hecatæus in *Strabo*, xii. 3, 25.

The rock-cuttings of the Yen-Iesei are in Great Permia, near the city of Tzerdyn, on the banks of the Tomm, between Toms-koi and Kusnetskoi, and are sculptured on the rocks through which the Yen-Iesei flows. They comprise Runic letters, the sign of the Cross frequently repeated, a spoked wheel, a heart, and a chase on horseback after wolves. Their general character is similar to the ancient rock-cuttings of Sweden and Iceland represented in the wood-cuts published by Du Chaillu.

The Jakuhti (Jaku is one of the names of Buddha), a pagan nation of ten tribes, comprising about 30,000 taxpayers, still live along the River Lena near Jakutskoi. They call themselves Zachi. Procopius (iv. 24) mentions the Zachi or Zechi, probably related to the Sacæ or Saxons,

*Also Lindum, now Lincoln.

The Kalmucks, who worship Buddha, designate him as Zacha or Xaca. Formerly the Zachi lived near Lake Baikal, with the Bretti or Bratti, from whom they afterwards separated. They adore a triune god, one of whose personages they suspend in effigy upon a tree whilst in the act of worship.

Whatever doubts may remain with regard to the genealogy of the Norse tribes, there can be few with respect to their early settlement and conquest of Britain. Let us begin with the evidences afforded us by the names of the tribes and places. The earliest names that have been preserved of the tribes north of the Humber are Norse or Gothic. Thus parts of Northumbria, Merse and the Lothians were inhabited by the Ottodini, probably from Otto, a common name among Norse chieftains. At a later period the Ottodini were classed with the Mœatœ—another proof of Norse origin. Other parts of Northumbria and Teviotdale were inhabited by the Gadeni, probably a corruption of Gateni or Getœ. The Selgovœ possibly got their name from the Norse Sil or Sild; the Novantœ, Damni, Epidii, Gerones, Carnonacœ, Carini, Carnavii, Logi and Cantœ were petty tribes who occupied other portions of Scotland at the period of Agricola's conquest. They have usually been classed with the Mœatœ, probably identical with the Mertœ, whom Ptolemy locates in the north-west part of Sunderland. . . . Mœatœ is the original name of the tribe which was afterwards called indifferently Mœatœ or Gaetœ—a fact due to the absence of the letter G in the early runes and the resemblance of G to M in the later ones. The Venicones of Fife, who had a town named Orrea, which was near the River Ore, were probably Norsemen, all these names being Norse. Dungeness, Fifeness, Arundel, Dover, Canterbury or Cantabri, Orail, Oxford, Orford, Naze, Nore and many other English names of places are derived from Norwegian prototypes: as Arendal, Dovre, Oxenford, Ness and Nor. Indeed, Norse names of places abound all over Britain, as London,

Saturday, Wednesday, Satterthwait, Whitby, Grimsby, Sheerness and all towns ending in "by," "ford," or "ness." [Ness means nose or cape. It is the same in Russian, Scandinavian, English, French and Spanish ; in short, in the language of every country conquered by the Goths.] Not one of these was brought from Germany. . . .

Picts was the name of a tribe of Goths who are mentioned by Virgil and Claudian, *Pictosque Gelones*. Scythians, Scuites and Scots are one word and mean one people. . . .

In the Goths the Romans met foemen worthy of their steel. Other races they had divided and assimilated ; the Goths were rarely divided and never wholly subdued. Their peculiar religion kept them together and upon terms with other Buddhic tribes ; whilst their physical strength, numbers and maritime proficiency rendered them difficult to master. . . .

The fiercer tribes of the Goths—the Mœatœ, Picts and Scuites—made frequent attacks upon the Roman settlements ; but until the third century, although often goaded to the point of revolt, the Goths within the Walls—who, the archæological remains assure us, must have formed the principal portion of the tribes subject to the Romans—remained at peace with their conquerors. The final rupture between them evidently originated in the enforcement of the official religion. The Gothic races, not only in Britain, but also in every other province in which they were established, absolutely refused to submit to hierarchical government.

They were willing to obey the Emperor, and might even have been taught to worship him ; but to regard him as equally man and God, or both as earthly sovereign and high priest of Heaven, to surrender not only the greatest but also the smallest of their affairs into his hands, or, what was still worse, into the hands of the numerous intermediaries, who had sprung up between the veiled Cæsar and his subjects, was more than Gothic common sense could grasp or Gothic patience endure. In the third century, as though

by a concerted signal, the entire Gothic race in Europe rose up in arms against a religion which they could not understand and a Government too distant to afford them either protection or redress. The Verangians of the Lower Danube, the Vendians of Scythia, the Saxons of the Baltic coast, the Menapians and the Salian Franks of the Low Countries, the Mœatœ, Picts and Norsemen of Britain, all allied races, made a simultaneous attack upon the Roman garrisons.

In the course of two or three centuries the remains of the native tribes who had once acted as buffers between these mighty forces were everywhere, except in Southern Gaul and Bœtica, crushed and swept out of sight.

From the dust of the conflict sprang the four great nations who between them have achieved all the notable results of modern maritime discovery, and who, as a token of this naval aptitude and supremacy, to-day command both shores of the North Atlantic. The Angles, the Saxons, the Gaels, the Salian Franks and the Normans are all Gothic races, whose common parentage has hitherto been refused a registry, and whose common characteristics have been designedly disguised and kept out of view.

Those characteristics are : The capacity of great physical endurance, the love of freedom, of home, of fireside, the fear of God, an abhorrence of plotting, mystery, or subterfuge, and a passionate instinct for the sea. Upon this Gothic foundation their social life has reared an edifice whose materials, forged in the civil conflicts of the ancient Roman republic, but buried for centuries by the Roman hierarchy, were at length recovered and employed in the construction of the Western kingdoms. These materials are : Constitutional Government, Supremacy of the Law, the Right of Assemblage, Representation in the Comitia, Trial by Jury and the restriction of the Church to spiritual affairs. All these and other institutions of freedom, for the most part unknown to the Goths in their tribal state,

were by them resurrected from the ancient commonwealth of Rome and implanted in the early charters of France and England.

Relying solely upon evidences with dates, we are warranted in concluding that the Goths occupied not only the Cimmerian Bosphorus, Pontus, Thracia and Mæsia, but also the shores of the Baltic from the Gulf of Bothnia to the Firth of Forth ; in a word, that they encircled the northern and eastern frontier of classical Europe, including Scandinavia, as early as the fifth century of our era, possibly much earlier.

The religion of the Goths, so far as it is known to us, was much corrupted ; the numerous place-names in the north which begin with Ies, the octonary division of the year, the octonary rates of gold and silver, the sacrifice of horses, and many of their festivals belong to the Solar worship. The worship of Bhadr, Balder, Teut, Tat or Woden and of the Mother of God ; the sacred sign of the svastica, and the absence of caste—these are Buddhist. On the other hand, the festival of the vernal equinox, the triune godship of Thor, Woden and Frica, the rite of baptism, the sacrifice of human beings, the institute of hirsars, and the code of retts are Brahminical. The runic letters, which are peculiar to the Goths, and which have been found either on bedrocks, or heavy boulders, or slabs all the way from the banks of the Yen-Iesi river to Greenland and, except in the last-named case, always between latitude 50° and 60° north, point to the vicinity of that vast inland sea, Lake Baikal, as their original habitat. Starting from this point, probably as early as the eighth century before our æra, the Baltic Goths appear to have descended to the White Sea and made their way round to the Cape and reconnoitred the coast of Norway, which, in the Sagas, is called Halgaland, or the Holy Land, probably in reference to the religious rest or freedom which they had hoped to derive from their removal thither. It is likely that many such voyages were made and many colonies planted in Halga-

land before the main body of the more northern Getœ ventured to cross the steppes and approach their future country on horseback. Their route is indicated by the place-name of the god Ies, which, like a woodman's "blaze" through a forest, they left wherever they dwelt. This name will be found in Russia and along both shores of the Baltic Sea, as far west as Britain—circumstances which render it probable that these migrations were spread over a lengthy period. Some portions of this interval may be filled up from the meagre annals of the Massa-getœ and other desert tribes mentioned by Herodotus ; but for the most part it is blank. At the end of this time—that is to say, when Pytheas visited the Baltic—the Goths encircled Northern Europe, and the same gods were worshipped and a similar dialect certainly spoken in Esthonia, North Britain, and Northern France, and probably at every seaport between Novgorod, Leith and the mouth of the Loire, where Cæsar found a powerful colony of the Veneti.

The Goths of Britain, though proud of their Roman citizenship and loyal in their adhesion to the empire, had long neglected their kinsmen, the Sacæ of the Baltic. The persecutions of the Augustines induced them to remember their relatives and renew their former intimacy. The growth of the Roman hierarchy only served to reunite the Gothic tribes and races. They no longer sought alliances with Roman families, but with each other. The marriage of Thurber, King of the "Scots," to the daughter of Froude III. of Denmark, A.D. 310-24, is an instance of this kind ; it doubtless found many followers both among the nobles and the citizens.

During the third and fourth centuries the Goths of the Baltic organised numerous maritime expeditions, which were dispatched east and west to despoil the rich and now more and more detested shrines of Rome. One of these, descending the Dneiper, reinforced an ancient colony of the same race in Mæsia and Dacia which won its independence from the Roman Empire. (Note.—The ecclesiastical

account of the occupation of Lower Mæsia is difficult to understand and impossible to believe.)

It is now necessary to allude to the Goths within the Roman Empire. Between A.D. 284 and 304 at least six colonies of Goths were established in Gaul under the Roman emperors, or pro-consuls. Of these, three were in Normandy, at or near Beauvais, Amiens and Cambria; one on the Moselle, near Treves; one at Troyes, in Champagne; one at Langres, in the Haut Marne. A portion of these were the Norse-Burgundian prisoners taken either by Probus in 275 or by Maximinian Hercules in 287. All of these colonists were employed as woodcutters, shepherds and husbandmen; and, except when it was found practical or expedient to enrol them in the legions, they were denied the use of military weapons. On the other hand, they were permitted to acquire land and retain their national religion and customs; among the latter was their inclination always to settle near the sea or a navigable watercourse. The Roman patricians of Gaul probably exulted in the thought that these pagans, lately an object of terror to the frontiers, now peacefully cleared and cultivated their farms, drove their cattle to the neighbouring fair, kept their roads and public works in order, and enhanced by their presence the value of land. Their passionate love of freedom, their racial detestation of an hierarchy, and the rebellious designs against Roman rule which were apt to be fostered by such prejudices were forgotten; for there appears to have been no warning of the coming storm. However, come it did. Obtaining the assistance of their relatives and friends in Scandinavia and of allied or subject tribes in Scythia, Iestia, Saxony and Denmark, the various communities of Goths combined in the fourth century and swept, chiefly in two torrents, one through Northern Gaul, the other along the valley of the Danube. Augustine of Hippo has left us a highly-coloured picture of the devastation which marked their path from Denmark through Holland to the sieges of Tournay, Reims, Amiens

and Arras, while Procopius alludes to the revolt of Jovinus and the establishment of the Gothic kingdom of Burgundy. Long before the date assigned by the monks to the Gothic or Anglo-Saxon risings in Britain the Goths were in possession of the whole of Northern and Eastern Gaul and Gothic standards waved from Upsala to Marseilles, from Novgorod to the western ocean.

In the fifth century their sway extended continuously along the coasts of the northern seas, from Russia to the Irish Channel. In the sixth century Ivan Vidfami subdued the whole of Sviaveldi (the Swedish realm). He had also Daneveldi (Danish realm), a large part of Saxeland, the whole of Austriki realm and the fifth part of England. From his kinsmen have come the kings of Denmark and Sweden, who have sole power in these lands. It should be observed that Ivan is here stated to have "subdued" Sweden, and that he "had," probably meaning that he already had, all the other dominions mentioned. Indeed, a great part of them had been in possession of Norse kings for several centuries. In Ragnar Lodbrok's *Saga*, c.c. 10-19, we are told that Ivan won his English dominions from King Ella (560-87), and that he rebuilt London. An extension of such dominions may indeed have been acquired from King Ella, but, as previously shown, the acquisition of the northern part of Britain by Norsemen had taken place centuries previously. If it be admitted with Gregory and Bede that the Franks and Anglo-Saxons spoke the same, or nearly the same, language, this extension of Gothic supremacy must also embrace both shores of the Channel.

Simultaneously with the rising of the northern occurred that of the south-eastern Goths under Alaric. Nurtured in the camps of Rome, this chieftain had learned the perfected arts of war in the civil contests between Theodosius I. and Eugenius. After the death of the conqueror Alaric headed that formidable revolt of Goths who, issuing from Mæsia, soon overran Greece and spread to Italy and Spain, where they were known as Visigoths. Their watch-

words were freedom and spoil ; freedom from a hated worship of emperors and from the exhausting labour of the fields and mines, to which their fealty to the Roman Government had exposed them ; freedom from the conscription ; freedom from exactions for the benefit of a detested hierarchy ; and the spoil of the patricians. More than once were the Goths baffled by the good fortune of the helpless Honorius, or else placated by bribery of office or treasure ; but such concessions could but ill appease an injured and infuriated people in arms. Yet it was possibly with some reluctance that the Gothic chieftain gave the command which devoted the Eternal City to the licentious fury of his followers. The temples and sanctuaries of the ancient mythology were spared, but all the rest, together with many valuable lives, were swept away in the whirlwind of contempt and hatred which emperor-worship and its monstrous demands had invoked.

Conclusion : What has been proved ? That the entire history of ancient Britain and early England has been mutilated and corrupted to make good the monstrous claims of the Sacred College to both its temporal and spiritual suzerainty. God gave the dominion of the earth to Christ, Christ to Peter, Peter to the Popes, and the Popes to the Emperors. Among the provinces of the empire was Germany, which ever remained faithful to its sovereign. When the barbarians overthrew the Roman power in Britain it was recognised by Teutonic tribes from Germany, who were vassals of the " empire " and belonged to it. Such was the theory and claim of the Church. The claim has been abandoned, but the theory remains, and so also does the false history upon which it was erected. If this history is allowed to stand the theory must be accepted and the claim only remains in abeyance.

What has been proved ? That the British Islands were not conquered by German vassals of the empire in the fifth century— that is to say, before either German or Roman set foot in them ; and that those British institutes which

are of German origin were derived not from the empire, whether Pagan or Christian, but from the earlier commonwealth.

The race that conquered Britain never knew what it was to have a master ; they came from the desert and the sea, whose gales were not burdened with the sighs of Roman vassalage ; they never bent the knee to Pontifical Rome ; they never acknowledged the suzerainty of the Church ; and they promptly rebelled whenever attempts were made to force upon them either the worship or the spiritual dominion of Cæsar.

Del Mar argues in chapter XIV. :

That the Germans are not Goths.

He shows Germans never were a maritime people.

The Germans, or Alemanni, were situate south of Saxony.

The Germans knew nothing of the sea and never entered Britain.

The few (if any) who came may have come as guests of the Goths, not as conquerors.

In chapter XV. :

By the eighth century the Church had conquered in Gaul, not merely, as in Britain, a number of separate chieftains whose fealty might be lost at any time ; it had utilised the ancient priests of Hesus to evangelise (as it was deemed) an entire people.

The Rev. Dr. Henry (*Hist. Brit.*, I., i., 155) identifies the Gaulic and Galician god Hesus with the Hebrew N'izzuz, " The Lord Mighty in Battle." The name is omitted in the English translation of Psalm xxiv. 8, although it appears in the original Hebrew.

We do not continue to set up Christmas-trees and mistle-toe boughs for nothing ; they mark some of the numerous concessions which our forefathers, struggling against a world filled with low forms of religion, were obliged to make to Druidism.

HISTORY OF THE ANGLO-SAXONS

IN quoting from Sharon Turner we must remember what has been previously stated, and to which Du Chaillu agrees, in his work entitled *The Viking Age*, viz., that the British and Anglo-Saxon are not German. The fact that many of them passed through that region now known as Germany does not constitute them as Germans.

We know it was at one time the general opinion that we were Teutonic, but a more critical and truthful analysis of the difference of specie, leads us to a better opinion. Sir Walter Raleigh has drawn attention to what we have always propounded, that the cranium of the German and the British and Anglo-Saxon, are diametrically opposed. As to the idiomatic structure of language the British and Anglo-Saxon is nearest to the Hebrew ; whereas the German is akin to the Assyrian. The two languages may have much in common in words, but language itself is no proof except that of contact.

It will be seen that the Saxons' birth-place is the region of Israel's grave and let us remember that the Saki on the Behistun Rock are the Beth Khumri or Kimmerians of the Assyrian tablets.

It is not our intention to quote more than is necessary to provide story in such a way as to trace the people from the Araxes, or Country of the Medes, into these islands. All these extracts are from Sharon Turner's first volume. They trace the people through Europe but by different paths to those previously referred to.

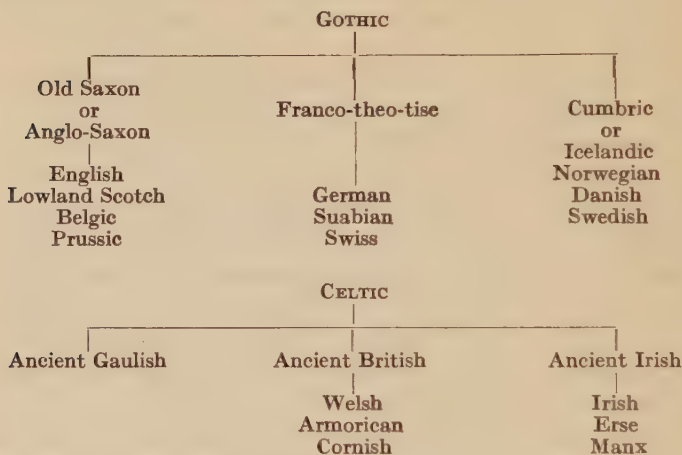
The Celtic or Ancient British are B.C. immigrants. Those of Gothic derivation arriving in the islands, of whom we are instructed, are of A.D. immigration.

This does not imply that these two were originally distinct, but that the names they are here known by in Europe were as here stated. Celt and then Goth.

SHARON TURNER

(BOOK I. CHAPTER I.)

Dr. Percy in 1770 struck out a clear and certain path by distinguishing the Keltic from the Gothic tribes ; and by arranging the principal languages of Europe.



Preface to Mallet's *Northern Antiquities*, Vol. I. p. xxiv., Europe has been peopled by three great streams of population from the East ; which have followed each other, at intervals so distinct, as to possess languages clearly separable from each other. The earliest of these, we shall find to have comprised the Kimmerian and Keltic race. The second consisted of the Scythian and Sarmatian, Gothic tribes, from whom most of the modern nations of continental Europe have descended. The third, and most recent, comprehends the Slavonian and Sarmatian nations, who were bordering on the second races, as they spread

over Germany ; and who have now established themselves in Poland, Bohemia, Russia and their vicinities. It is from the two first genera of the European population that the ancient inhabitants of England descended.

Of these, the Kimmerians were the most advanced in the North-west, and the Kelts towards the West and South. . . . Liberty was the spring and principle of their political associations. . . . Neither chief nor priest was suffered to have much power. Influence, not authority, was the characteristic of the shadowy government which they respected, and it was the sacred custom of almost all their tribes that a national council should be an inseparable portion of the sovereignty of each ; in which all legislation should originate ; by which the executive power of the chosen ruler should be continually controlled ; in which all general measures of the State should be considered and determined, and all taxes imposed ; and to which every freeman that was aggrieved might appeal for redress. We have direct historical evidence of this fact among all the German and Gothic tribes, and sufficient intimation that it had once prevailed among the Kimmerians and the Kelts. . . . A fierce and jealous spirit of control never left them. As each man chose to be principally his own avenger. . . . Yet amid these habits a fearless and enterprising spirit and a personal dignity and high-minded temper were nourished, and the hardy and manly virtues became pleasing habits. . . . And of these ruder nations, from which the British population has been formed, it will be obvious to every enquirer, that some of the peculiar habits and institutions, which were well adapted to their freer life, and which originated from their peculiar necessities and circumstances, have become the source of our greatest improvements in legislature, society, knowledge and general comfort.

The Saxons, Franks, Burgundians, Goths and Northmen have been distinguished by these characteristics.

The nations that appeared the earliest in civilized state,

were the Egyptians, Phœnicians, Assyrians, Chinese and Babylonians ; and these have never been known in the nomadic or barbaric state. In a later age, partly offsets from these, or from a kindred seed, the Carthaginians, Greeks, Persians, Hindus and Romans emerged : of whom the Greeks and Romans began, at first, to act in their uncivilised condition.

Some of these nations—both of the earlier and the later improved—the Phœnicians, Carthaginians and Greeks, either visited Britain, or were acquainted with it ; and the Romans ultimately conquered and occupied it.

CHAPTER II

The Welsh, the Gaelic, the Irish, the Cornish, the Armoric, the Manx, and the ancient Gaulish tongue, are the related languages which have proceeded from the Kimmerian or Keltic source. The Anglo-Saxon, the Franco-Theotise, the Mœso-Gothic and the Icelandic of former times ; and the present German, Suabian, Swiss, Dutch, Swedish, Danish, Norwegian, Orkneyan, English and Lowland Scotch, are ramifications of the great Gothic or Scythian stock.

So that we perceive at once, that the Kimmerian or Keltic nations, to have reached the Westerly positions, must have first inhabited Europe ; that the Scythian or Gothic tribes must have followed next ; and that the Sarmatian or Slavonic people, were the latest Colonists. Other nations have entered it, at more recent periods, as the Huns and Romans : and some others have established partial settlements, as the Lydians in Tuscany ; the Greeks at Marseilles, and in Italy ; the Phœnicians and Carthaginians in Spain.

That the Kimmerians were in Europe before the Scythian tribes, we learn from Herodotus the father of Grecian history. He states, apparently from the information of the Scythians themselves, that the Kimmerians anciently

possessed those regions in Europe which the Scythians were occupying in his time (Her. Melp. Sec. II). And these Scythians were then spread from the Danube towards the Baltic and the North.

It cannot now be ascertained when the Kimmerians first passed out of Asia over the Bosphorus, which they named, but that they were in Europe in the days of Homer is obvious, because he mentions them in his "Odyssey,"* and he appears to have lived at least eight hundred years before the Christian era. That he was acquainted with the position of the Kimmerians in the North-eastern parts of Europe is three times asserted by Strabo†. . . (He then states that the Scythians drove the Kimmerians into Asia Minor, though only on to the sea coast.)

The more warlike and larger part of the Kimmerian nations, according to the geographers cursorily mentioned by Plutarch (in Mario), receded Westward from the Scythians, and proceeded to inhabit the remoter regions of Europe, extending to the German Ocean. They who wandered across Europe from the Thracian Bosphorus into Jutland may have also migrated Southward into Italy, like the Goths and Lombards of a future age.

In the century before Cæsar they became known to the Romans by the harsher pronunciation of Kimbri‡ in that

**κιμμεριων ανδρων*. Od. A. v. 14. He places them on the Pontus, at the extremities of the ocean, and describes them as covered with those mists and clouds, which popular belief has attached to the northern regions of the Euxine. [And yet this may have been Britain.—L.G.A.R.]

†Strabo Geog., p. 12, 38, 222. Consult Herod. Clio., sect. 8, 15. Callinus, Strabo, *lib.* xiv., p. 958. Callimachus. Hym in Dian. Herod Clio., sect. 6, also Melp. Callisthenes; also Strabo p. 930, and *lib.* i. p. 106, Plut in Maxio.

‡That the *κιμμεριοι* of the Greeks were the Kimbri of the Greeks, and Cimbri (Kimbri) of the Latin writers, was not only the opinion of Posidonius, whom Strabo quotes, *lib.* vii. p. 293, but of the Greeks generally: quum Græci Cimbros Cimmericorum nomine afficiant, *ib.* Diodorus Siculus expressly says, that to those who were called *κιμμεριοις*, the appellation of *κιμβρων* was applied in process of time, and by the corruption of language, *lib.* v. p. 309. Plutarch, in his life of Marius, also identifies the Kimbri with the Kimmerioi. He says, "from these regions, when they came into Italy, they began their march, being anciently called Kimmerioi, and in process of time Kimbri."

formidable irruption from which Marius rescued the Roman State.

At this period a great body of them quitted their settlements on the Baltic, and in conjunction with other tribes entered the great Hercynian forest, which covered the larger part of ancient Germany. Repulsed by the Boioi, they descended on the Danube. Penetrating into Noricum and Illyricum, they defeated the Roman consul Narbo, and a few years afterwards, having by their ambassadors to Rome solicited in vain the Senate to assign them lands for their habitation, for which they offered to assist the Romans in their wars, they defeated four other consuls in as many successive battles and entered Gaul. Having ravaged all the country between the Rhone and the Pyrenees, they spread into Spain with the same spirit of desolation. Repulsed there by the Celtiberi, they returned to France, and joining with the Teutons, who had also wandered from the Baltic, they burst into Italy with a force that had accumulated in every region which they had traversed. Rome was thrown into consternation by their progress, and it required all the talents and experience of Marius, Scylla, and the best Roman officers to overthrow them.

Both these writers (Strabo and Plato) represent them (the Kimmerians) on the North-western shores of Europe, or on those coasts of the German Ocean from which the Saxons and the Danes made afterwards expeditions into Britain.

Thus far we have proceeded upon the authentic authorities which remain to us in the classic writers of the primeval population of Europe. From these it is manifest that the earliest inhabitants of the North of Europe were the Kimmerians or Kimbri; and that they spread over it from the Kimmerian Bosphorus to the Kimbriac Chersonesus, that is from Thrace and its vicinity to Jutland and the German Ocean, to that ocean from which the passage is direct to Britain. . . It is agreed by the British antiquarians that

the most ancient inhabitants of our island were called Cymry (pronounced Kumri) : they are so named in all that remains of British literature. The Welsh, who are their descendants, have always called themselves Cymry.

They (the Triads) state that the Cymry were the first inhabitants of Britain. . . They add, that Hu Cadern, or Hu the Strong, or Mighty, led the nation of the Kymry through the Hazy Sea (or German Ocean) into Britain, and to Llydaw, or Armorica, in France ; and that the Kymry came from the Eastern parts of Europe, or the regions where Constantinople now stands. . .

But upon investigating the remains of antiquity, we find another ancient people, placed in some of the Western regions of Europe, at the time when Greek history begins. They were called *κελτοι*, and afterwards *Γαλαται* ; and Cæsar says of them, that they called themselves Celtœ, or Keltœ, though the Romans gave them the appellation of Galli.

Pausanius says “ They have but lately called themselves *γαλαται*, they anciently called themselves *κελτοι*.”

The Keltœ . . . appear to have been one of the branches of the Kimmerian stock. . . . That the Keltœ were Kimmerians is expressly affirmed by Arrian (Strabo *lib. i.*). In another place he says, Magnetus was utterly destroyed by the Treres, a Kimmerian nation (*lib. xiv.*).

As the Kimmerians traversed the North of Europe, from East to West, the Kelts seem to have proceeded more to the South and South-West. Some geographers, before Plutarch, extended the country of the Kelts as far as the sea of Azoph (Plut. in Mario).

The Kelts had certainly been much spread upon the Continent, in the times anterior to Cæsar, and had shaken both Greece and Rome by perilous invasions. From the earliest of their predatory migrations which has been recorded by the classical writers, we find, that they were in the occupation of France about 600 years before the Christian era. At that period, their population in this country

was so abundant, that their chiefs recommended two of their princes to lead a numerous body over the Alps into Italy. One large multitude passed them near Turin, defeated the Tuscans, and founded Milan : another party settled about Brixia and Verona, while succeeding adventurers spread themselves over other districts. The reign of Tarquinius Priscus at Rome marks the chronology of these expeditions.

Note.—Livy states that when Tarquinius Priscus reigned, the chief sovereignty of the Keltœ was with the Bituriges (the inhabitants of that part of France where Bourges is now situated) and that these gave a King to Kelticum (Livy, *lib.* v. c. 34).

The next movement of the Kelts, in the Italian States, that has been transmitted to us, occurred about 180 years after the preceding migration, when Brennus led them to that attack upon Rome itself, in which they became masters of the city, killed its Senate, and had nearly taken its Capitol, when Camillus rescued the perishing republic from its barbaric conquerors.

One hundred and ten years afterwards, Greece suffered from the irruptions of this prolific people under another Brennus. The Kelts burst from Illyria into Macedonia and Thrace, poured thence into Thessaly, passed the Straits of Thermophylœ as Xerxes had done, and proceeded to attack Delphos, when they were affected and destroyed by that panic which the reputation of the place, and the contrivances of its priesthood produced, and which preserved Greece from their further desolations. Pausanius (*Attic lib.* i. p. 6, 8). These events occurred about 280 years before the Saviour's birth.

That colonies of Keltic race entered the British islands from Gaul, has always appeared to our antiquaries so probable, that there is scarcely any circumstances on which they are so cordially agreed. The Welsh tradition may therefore read without incredulity, which deduces two colonies from Gaul, not Kymry, or Kimmerians, but of

Kimmerian origin ; the one from Armorica, the other from Gascony. The distinction taken as to their origin suits the situation of the Kelts, who, to use the expression of the Triad, were the first race of the Kymry. The Armorican emigration was of the tribe called Brython, a name which recalls to our recollection that Pliny found a people called Britanni remaining in Gaul in his time (*lib.* iv. c. 31 and Dionysius).

The colony from Gascony was the Lloegrwys, whose name became attached to that part of the island which they occupied ; for the largest part of England has been always called Lloegr by the Welsh poets and chroniclers. Tacitus expresses his belief, that the Gauls peopled Britain, and Bede derives its inhabitants from Armorica (5th Triad ; also Archæol, p. 58).

The position of the Kelts on the maritime regions of the West of Europe, bringing them more within reach of intercourse with the civilized nations of antiquity, who frequented the ocean, they had begun to feel the influence of the superior progress of the improved part of the world. The Grecian settlement of the Phoceans at Marseilles, which had occurred about 540 years before the Christian era, had flourished into wealth and consequence.

They subdued some of the Keltic regions around them, founded cities in it, built a splendid temple to the Ephesian Diana, raised large fleets, pursued extensive navigations, of which the voyage of Pytheas, towards Iceland is an instance, and became distinguished for the elegance of their manners, their love of literature and spirit of philosophy. They made their city so attractive for its intellectual resources, that some of the noblest of the Romans lived at Marseilles, in preference to Athens ; and they diffused such a taste for Grecian customs around them, that the Gauls used Greek letters, and wrote their contracts in Greek. The Keltic invaders of Greece must have also introduced many beneficial improvements into their native country, for Strabo mentions, that treasures taken

from Delphis in the expedition under Brennus were found by the Romans at Tholouse. It was remarked by Ephorus, that the Keltœ were fond of the Greeks; and their diffusion into Spain,* which he also mentions, brought them into immediate contact with the Phœnicians and Carthaginians; and their Druids are certainly evidence that a part of the population had made some intellectual advance. The preceding facts, connected with the analogy of the language, as at first remarked, satisfactorily prove that the earliest population came from the Kimmerian and Keltic stock.

CHAPTER III

But though the Kimmerii, and their kindred the Kelts, may have peopled Britain, a more celebrated people are also said to have visited it. The Phœnicians, in their extensive commercial navigations, colonized many of the islands, and some of the coasts of the Ægean and Mediterranean Seas. They occupied Spain, and founded Cadiz; and it was probably in pursuit of them that Nebuchadnezzar, the celebrated King of Babylon, became the conqueror of Spain. They had also an established intercourse with islands, which the Greeks called "The islands of Tin, or Cassiterrides." *Κασσιτερον* is the word used by the Greeks for tin. Bochart has founded an ingenious etymology of the "Britannic islands" on the Hebrew *ברת-אנך*, Baratanac, which he says means Land of Tin. He says Strabo called Britain *Βρεττανικη* (Boch, *Canaan lib.* i. c. 39, 720). He also intimates, what is more probable, that the word *κασσιτερον* may have been of Phœnician origin, The Chaldean Targums, of Jonathan and Jerusalem, certainly call tin *Kastira* and *Kistara*, as the Arabs named it *Kasdar* (see Num. xxxi. 22).

*Ephorus stated that they occupied the largest part of Spain up to Cadiz (Strabo, p. 304). And Strabo says, that before the Carthaginians possessed Spain the Keltœ and the Tyrians held it (p. 238).

THE SCYTHIAN TRIBES

The first appearance of the Scythian tribes in Europe may be placed according to Strabo and Homer about the Eighth, or according to Herodotus, in the Seventh century before the Christian era. Herodotus likewise states, that the Scythians declared their nation to be more recent than any other, and that they reckoned only one thousand years between Targitaus,* their first King, and the aggression of Darius. The first scenes of their civil existence, and of their progressive power, were in Asia to the East of the Araxes.† Here they multiplied and extended their territorial limits, for some centuries unknown to Europe. Their general appellation among themselves was Scoloti, but the Greeks called them Scythians, Scuthai or Nomades (*Herod. Melp.* 5, 7, 6, 11).

To this judicious and probable account of Herodotus, we add the information collected by Diodorus. He says, that the Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes ; but by degrees, they became more powerful in numbers and in courage. They extended their boundaries on all sides, till at last they raised their nation to great Empire and glory (*Dio Sic.* p. 127).

One of their Kings becoming valiant and skilful (p. 96) in the art of war, they added to their territory the mountainous regions about Caucasus, and all the plains towards the ocean, and the Palus Mœotus, with the other regions near the Tanais. In the course of time they subdued many nations, between the Caspian and the Mœotis, and beyond the Tanais. Thus according to Diodorus, the nation increased, and had kings worthy of remembrance. The Sakai, the Massagetæ, and the Arimaspoi, drew their origin from them (*Dio Sic.* p. 127).

The Massagetæ seem to have been the most Eastern branch of the Scythian nation. Wars arising between

*This thousand years brings one back to Moses.

†This is exactly the region where deported Israel was placed, B.C. 721.

them, and the other Scythic tribes, an emigration from the latter took place, according to the account which Herodotus selects as in his opinion the most authentic (*Melp.* 11), which occasioned their entrance into Europe.

The emigrating Scythians crossed the Araxes, passed out of Asia, and invading the Kimmerians, suddenly appeared in Europe in the seventh century before the Christian era. Part of the Kimmerians flying into Asia Minor, some of the Scythian hordes pursued them, but turning in a direction different from that which the Kimmerians traversed, they missed their intended prey, and fell unintentionally upon the Medes. They defeated the Medes, pressed on towards Egypt, and governed those parts of Asia for twenty-eight years, till Cyaxares, the King of Media, at last expelled them (*Herod Clio* xv. 103-106).

The Scythian tribes, however, continued to flock into Europe and in the reign of Darius, their European colonies were sufficiently numerous and celebrated as to invite the ambition of the Persian Monarch, after his capture of Babylon, but all his efforts against them failed (*Melp.*). In the time of Herodotus they had gained an important footing in Europe. They seem to have spread into it, from the Tanais to the Danube, and to have then taken a Westerly direction ; but their kindred colonies in Thrace had extended also to the South. Their most northward ramification in Europe was the tribe of Roxolanoi who dwelt above the Borysthenes, the modern Dneiper.

SHARON TURNER (*continued*)

STRABO says : " Above the Boristhenes dwelt the last of the known Scuthoi, the Roxolanoi." It would be impertinent to the great subject of this history, to engage in a minuter discussion of the Scythian tribes. They have become better known to us, in recent periods, under the name of Getœ and Goths, the most celebrated of their branches. That the Getœ were Goths cannot be doubted.

The Getœ were the same as the Daci, or as they were more anciently called Davi. (*Geta and Danus, Strabo vii.*)

Of the various Scythian nations which have been recorded, the Sakai, or Sacœ, are the people from whom the descent of the Saxons may be inferred, with the least violation of probability. Sakai-Suna, or the sons of the Sakai, abbreviated into Saksun, which is the same word as Saxon, seems a reasonable etymology of the word Saxon. The Sakai, who in Latin are called Sacœ, were an important branch of the Scythian nation. They were so celebrated that the Persians called all the Scythians by the name of Sacœ, and Pliny, who mentions this, remarks them among the most distinguished people of Scythia (*lib. vi. c. 19*). Strabo places them Eastward of the Caspian, and states them to have made many incursions on the Kimmerians and Treres, both far and near. They seized Bactriana, and the most fertile part of Armenia, which from them derived the name Sakasina, they defeated Cyrus, and they reached the Cappadoces on the Euxine (*Strabo xi. p. 776, 778*). This important fact of a part of Armenia having been named Sakasina is mentioned by Strabo in another place (*p. 124*) and seems to give a geographical locality to our primeval ancestors, and to account for the Persian words that occur in the Saxon language, as they must have come into Armenia from the Northern regions of Persia.

That some of the divisions of this people were really called Saka-suna, is obvious from Pliny, for he says that the Sakai, who settled in Armenia, were named Sakassani (*lib. vi. c. 11*), which is but Saka-suna, spelt by a person unacquainted with the meaning of the combined words. And the name Saca-sena which they gave to the part of Armenia they occupied, is nearly the same sound as Saxonia. It is also important to remark that Ptolemy mentions a Scythian people, sprung from the Sakai, by the name of Saxons. If the Sakai, who reached Armenia, were called Sacassani, they may have traversed Europe

with the same appellation. It is not at all improbable but that some of these marauding Sakai, or Sacassani, were gradually propelled to the Western Coasts of Europe, on which they were found by Ptolemy, and from which they molested the Roman Empire in the third century of our era.

There was a people called Saxoi, on the Euxine, according to Stephanus (*de Urbet pop.*, p. 657). We may consider these also of the same parentage ; who in the wanderings of the Sakai from Asia to the German Ocean, were left on the Euxine, as others had chosen to occupy Armenia. We may here recollect the traditional descent of Odin preserved by Snorre in the Edda and his history. This great ancestor of the Saxon and Scandinavian chieftains is represented to have migrated from a city on the East of the Tanais, called Asgard, and a country called Asaland, which imply the city and land of the Asœ or Asians.

As the ramifications of the Scythians, Saxons and Goths spread toward the German Ocean, the Selavonic (Sarmatian) hordes followed after them from Asia.

[Sauro-Matai Assur-Medes.—L.G.A.R.]

The most ancient nations of Italy and Greece, and those on the coasts of the Mediterranean, the Ægean Sea and the Adriatic, appear to me to have sprung partly from Phœnician and Egyptian colonizations, and partly from the migrations of the Kimmerian and Keltic races. . . . Meric Casaubon has taken some pains to show that the Saxon language has great affinity with the Greek (*De Ling Sac.* 234-376).

The situation of the Saxons on the sea-coast of that part of Europe, which was in the neighbourhood of some fertile provinces of the Roman Empire, and yet remote enough to elude their vengeful pursuit ; and the possession of an island, with an harbour so ample, and yet so guarded against hostile assaults, as Helig-land afforded, were circumstances propitious to a system of piracy. The tribes on the sea-coasts, from the mouths of the Rhine to the

Baltic, had from the days of Cæsar been gradually forming themselves to maritime exertions. . . This event, which tinged with new and lasting colours the destiny of Europe, by determining the Saxons to piratical enterprises, was the daring achievements of the Franks, whom Probus, during his brief sovereignty, had transported to the Pontus (see p. 109 *infra*).

Among others, a numerous body of Franks, or rather the contiguous tribes united, were transplanted to the Euxine. . . . They soon after seized the earliest opportunity of abandoning their foreign settlement. They possessed themselves of many ships, probably the vessels in which they had been carried from the German Ocean to the Euxine, and formed the daring plan of sailing back to the Rhine.

Its novelty and improbability procured its success ; and the necessities which attended it, led them to great exploits. Compelled to land wherever they could for supplies, safety and information, they ravaged the coasts of Asia and Greece. Reaching at length Sicily, they attacked and ravaged Syracuse with great slaughter. Beaten about by the winds, often ignorant where they were, needing subsistence, and excited to new plunder by the successful depredations they had already made, they carried their triumphant hostility to several districts of Africa. They were driven off by a force sent from Carthage, but, sailing at last to Europe, they concluded their remarkable voyage by reaching in safety their native shores.

In this singular enterprise, a system to endure for ages received its birth. . . On land, the Roman tactics and discipline were generally invincible, but at sea, they who most frequent it are usually the most expert and successful. The Saxons perceived this consequence : their situation on the ocean tempted them to make the trial ; they soon afterwards began their depredations, and by this new habit evinced the inciting and instructive effects of the Frankish adventure.

The piracies of the Franks and Saxons are not mentioned in the imperial writers anterior to this navigation, but they seem to have become frequent after it, for within a few years subsequent, the Franks and the Saxons so infested the coasts of Belgium, Gaul and Britain, that the Roman Government was compelled to station a powerful fleet at Boulogne on purpose to confront them. The command was entrusted to Carausius, a Menapian, of the meanest origin, but a skilful pilot, and a valiant soldier. . . The Emperor, informed of the treasons of Carausius, ordered his punishment. Apprised of his impending fate, he took refuge in augmented guilt, and desperate temerity ; he boldly assumed the purple, and was acknowledged Emperor by the legion in Britain. . . The usurpation of Carausius, and this education of the Saxons to the empire of the ocean lasted seven years.

Sixty years afterwards, a similar occurrence advanced the Saxon prosperity. Magnentius, another usurper of the bloody and restless sceptre of Rome, having murdered Constans, endeavoured to preserve the perilous dignity by an alliance of fraternization with the Franks and Saxons, whom in return he protected and encouraged. . . Hence, the nearer we approach the period of the invasion of England, we find the Franks less and less united with the Saxons on the ocean, and even wars begin to be frequent between the rival friends.

But those allies of the Saxons with whom the history of Britain is most connected were the Jutes and Angles. . . The little band first introduced into England by Hengist and Horsa were Jutes. Their name has been written with all the caprices of orthography, as Geatum, Giotœ, Jutœ, Gutœ, Geatani, Jotuni, Jetœ, Jutœ, Juitœ, Vitœ, etc.. etc. The *Vetus Chronicum Holsatiœ*, p. 54, says the Danes and Jutes are Jews of the tribe of Dan !

While the Saxons were in this state of progressive greatness, in the fourth century (A.D. 368) the prosperity and contiguity of Britain invited their frequent visits, and

their attacks were favoured by the incursions of other enemies, who are called by the historians Picti, Scoti and Attacotti.

All the improvements of Germany, beyond what Rome imparted, have arisen from the Saxon and the Frankish mind. They kept from it the more barbarous population of the Slavonians and the Huns, and the rude heroes of Scandinavia and the Baltic. . . . Soon after the termination of the fourth century, the Saxon invasion occurred. [The settlings of Britons in Armorica is said to have been on the disbanding of the army of Maximus, who led the British into Gaul and Spain and proclaimed himself Emperor. This ended in cir. 388. But Du Bos thinks this colonization took place in 513, and Sharon Turner agrees in this.]

Alaric, at the close of the fourth century, united under his sovereignty the strength of the Gothic nation. . . . The Gothic nation had slowly but steadily advanced to consequence and power. . . . Almost all nations from Illyricum to Gaul appeared in arms. . . . Of these the Goths were the most adventurous and successful. . . . They invaded Dacia. One Roman Emperor, Alexander, used the ruinous policy of paying them an annual subsidy, and their history afterwards is that of continual progression. Many barbaric nations joined them. Under Decius, about the year 250, the Gothic King passed the Danube at the head of 70,000 men, and ravaged Thrace and Macedonia : others afterwards invaded Asia, and with fleets assailed the Pontus. In 267 the Goths, Heruli and Scythæ plundered the Archipelago, and devastated Greece (see p. 107 *supra*).

All the talents of Aurelian were insufficient to preserve the provinces of the Danube. He therefore abandoned Dacia to the warlike nations who were threatening it, and transplanted the friendly population to the right bank of the Danube. Probus, pursuing this policy, caused 100,000 Bastarnæ to cross the Danube, and to settle in the Southern provinces, which had been depopulated in these contests.

To the same districts he also transplanted the Franks and the Saxons. But all these measures were ineffective to resist the perpetual advance of the enterprising Goths, becoming in every campaign better disciplined by these increasing contests with the Roman armies, and by the education of their chieftains in the Roman service, during the intervals of peace.

The ambition and spirit of the Gothic nation increased with their improvements and power ; and when Alaric appeared to lead them, they discovered themselves to be as superior to the Romans in their military qualities, as they were in their political institutions, and in some of the moral virtues.

In the year 376, the Western world had been alarmed by the irruption of the Huns. After swelling their army by the nations they conquered, they had rushed on the Gothic tribes. Unable to repulse the ferocious invaders, the Goths had precipitated themselves over the Danube. Stationed by the Emperor Valens in Lower Mœsia, the Goths revolted, penetrated into Thrace, defeated and killed their imperial benefactors in 378 at Adrianople ; and from this disastrous day never abandoned the Roman territory.

Among the Goths, who were allied to the Roman armies, Alaric passed his youth. Born in the island of Peuce (an island at the mouth of the Danube, formed by two of its discharging torrents. *Strabo. Dion Perieg.*) on the Euxine of one of the principal families of the Goths. . . He solicited an appointment in the Roman armies, and he was only entrusted with the command of the barbarian battalions. Though by birth a barbarian himself, he felt the superiority of his assuming mind, and was disgusted by the degradation. In Thrace, in Macedon, and in Thessaly, he showed the terrors of his discontent ; he obtained the passage of the immortalised Thermopolæ, overran Bœotia, Attica, and the Peloponessus ; and though his superstition protected Athens from his fury, the other famed cities in Greece, Corinth, Argos and

Sparta now enfeebled and degenerated were conquered by his valour, his fortune, or his name.

When Stilicho advanced with the imperial troops, to chastise the daring invader, Alaric by a great exertion of skill, escaped to Epirus, and extorted from the timid ministers of the Byzantine Court, the title and authority of governor of the Eastern Illyricum. He was soon afterwards recognised King of the Visigoths.

Sharon Turner goes on to show what now occurred in Britain, how Maximus collected a numerous army from Britain, Gaul and Germany, and Britain despoiled of her soldiery and military apparatus became the prey of her northern and eastern foes. Britain appealed to Rome, was once more rescued from the spoilers. As soon as her rescuers were gone the foes again returned. Again the Roman troops must have come to the rescue, for in 406 the troops in Britain revolted and chose Constantine as their Emperor after one or two other inadequately selected. Again Britain was denuded of her young men to serve in the armies of Constantine, who passed out of Britain into Gaul and Spain carrying all before him. Honorius, to whom Constantine had respectfully stated, that his dignity had been forced upon him, appeared to acquiesce in his retaining it, and sent him the imperial robes. (*Zosimus*, p. 374.)

During this division of the imperial power, Alaric again assembled a willing army, and appeared upon the Roman frontier. . . In 408, he overwhelmed resistance, and besieged Rome. A ransom obtained a short security, but determined his superiority. In the next year, he assailed it again, and condescended to accept from an Emperor of his own nomination the title of master general. Every doubt was now removed ; he saw his irresistible power, and the succeeding summer was marked by the dismal catastrophe of a third siege and successful assault, whose ferocious cruelties we might notice with abhorrence. (Aug. 24, 410.)

Amid this complexity of rebellion and sub-rebellion, the Western provinces of the Roman state were sacrificed to the revenge of the military competitors. Constantine could not repel the torrent, because the flower of his army was in Spain. Britain and Gaul experienced all its fury. The cities even of England were invaded. To whatever quarter they applied for help, the application was in vain. Honorius was trembling before Alaric and Constantine could not even save Gaul . . . no wonder that the Britons, thus abandoned, armed themselves, declared their country independent, and drove the barbaric invaders from their cities ; that Honorius sent letters to the British States, exhorting them to protect themselves ; and that the Romans never again recovered possession of the island. (S.T. discredits the assertion of Gildas as to the impotence of the British ; he also denies Camden's assertion that Britain returned to her allegiance to Rome.)

When Zosimus mentions Britain, for the last time, in his history, he leaves the natives in a state of independence on Rome, so generally armed as to have achieved the exploits of Roman soldiers, and to have driven the invaders from their cities. This appears to be authentic history. We may assume the governing powers of the island, at the period, to have been the civitates or the territorial districts, because the Emperor would of course have written to the predominant authority. This was the state of the island in or after the year 410, and to this we may add from others that the Romans never regained possession of it. There is evidence that they assailed the liberties of Armorica, but none that they contested with the Britons the enjoyment of their independence. . . . The lamentations of Gildas concur with the obscure intimations of Nennius to prove, that a considerable part of the interval between the emancipation of the island and the arrival of the Saxons, was occupied in the contests of ambitious partisans. The clergy partook of the contentions of the day.

Sharon Turner gives his reasons for asserting that at the period of the Saxon invasion Britain had become "a wealthy, civilised and luxurious country."

The orator Eumenius mentions that when the father of Constantine the Great rebuilt Autun, he was chiefly furnished with workmen from Britain 'which abounded with the best of builders.' (*Eum. Pan.* 8.)

The summary as to the condition of the Britons is that the moral depravity in the Roman Empire (if we can believe Gildas) had brought about many deformities in the character of the British which all tended to accelerate the downfall of our ancient British ancestors. It is odd though that Gildas after his abuse of the clergy says he sometimes wished to be a member.

Hitherto England had been inhabited by branches of the Kimmerian and Keltic races, apparently visited by the Phœnicians and Carthagenians, and afterwards occupied by the Roman military and colonists. From this successive population, it had obtained all the benefits which each could impart. But in the fifth century, the period had arrived when both England and the South of Europe were to be possessed and commanded by a new description of people, who had been gradually formed amid the wars and vicissitudes of the Germanic continent, and to be led to manners, laws and institutions peculiarly their own, and adapted, as the great result has shown, to produce national and social improvements, superior to those which either Greece or Rome had attained. The Anglo-Saxon invasion of Britain must therefore not be contemplated as a barbarisation of the country. Our Saxon ancestors brought with them a superior domestic and moral character, and the rudiments of new political, juridical and intellectual blessings. An interval of slaughter and desolation inevitably occurred before they established themselves and their new systems in the island. But when they had completed their conquest, they laid the foundations of that national constitution, of that internal polity, of those

peculiar customs, of that female modesty, and of that vigour and direction of mind, to which Great Britain owes the social progress which it has so eminently acquired. Some parts of the civilisation which they found in the island assisted to produce the great result. Their desolations removed much of the moral degeneracy we have before alluded to.

The accidental arrival of some 300 Saxons, A.D. 449, under Hengist and Horsa just at the time when the Britons were being terribly harassed by the Picts and Scots led the Britons to invite their visitors to assist in repelling the enemy. The success which followed induced the Britons to suggest that more Saxons might be employed with advantage. Hengist accordingly set off and brought a much larger number. In the course of six or seven years the tribal squabbles of the British among themselves led to a permanent settlement of Saxons until in time these Saxons turned upon their hosts and conquered the Kingdom of Kent for themselves. Thus began the inroad of the Saxons which never ceased until in course of many years they had established themselves in the country.

CONCLUSION

So far we have followed Sharon Turner, who, it will be seen, is borne out in his classical researches of 120 years ago by the spade and shovel investigations of modern discovery. These investigations are also in line and keeping with the prophecies in God's Holy Word, as to the future of the long-lost, now found, House of Israel here brought together into the British Islands.

Thus were brought together the post-exilic with the pre-exilic portions of Israel. These, with only occasional coming together at intervals, had been separated for about one thousand years. They are now come bone to his bone, awaiting only the arrival of the Norman to complete the

whole body of the Northern Kingdom of Israel, now in the place prepared of God. 2 Sam. vii. 10., Rev. xii. 6, 14.

The walking of the House of Judah to the House of Israel in the North country, and their re-occupation of Palestine and the land of promise, is an event that cannot be far off, and we may hope is already begun.

From analogy, that is, the former rending of the various sections of our people from Europe, as well as the coming over of the Huguenots; we may well assume that the return of the Jew must also be attended by great and terrible upheavals. It is not to be expected that something like 7,000,000 of people, now in a pitiable condition and verging upon starvation and death, not to mention under the heel of a most cruel pogromism, will be peaceably restored to their own land. National jealousy and envy would be sure to excite the cupidity of militarism. But through it all God has promised to bring his people by a way they know not. It is His power alone that will enable Israel, the British and Anglo-Saxon, including the United States of America, to accomplish His purposes.

The prophet Jeremiah xvi. 14-21 gives us some idea of what we may expect. The "fishers" are without doubt the Gospel Messengers working amongst the Jews in the "Russian Pale" as it used to be called. The success attending these efforts seems to be meeting with a certain amount of encouragement, but it may be God's will to lead them to ask why the British Anglo-Saxon Race alone, out of all the nations, are their benefactors, and to see also how God has blessed us, and caused us to be a blessing to all the world. Some such philosophic reasoning may lead them to see that it is because we have accepted Jesus as our Messiah; and as this characteristic is that allotted to Israel, this may set them thinking that perhaps, we after all, are their lost brethren. Of course, envy on the part of some would result, but others would certainly walk TO the House of Israel and choose also our Messiah. Then "the draw net" of Matt. xiii. 47-49, the last phase

of the Kingdom would be accomplished. If they are God's children of the Kingdom they are sure to be "hunted" out of "Babylon," if they will not come out when they might. God Himself will bring this about in His own way. It is Tarshish that is the instrument God will utilize. So we must be ready to act our part.

*The following pamphlet and Essays we have
comprehended in this work as being necessary
to strengthen the arguments here contained*

PALESTINE INTO BRITAIN

*Short Summary of Scriptural, Historical, Ethnological,
Numismatical and Ecclesiastical Arguments, Establishing
the proofs that Israel is in Britain.*

INTRODUCTORY

THE Author begs to state that this title is not cribbed. It belongs to a pamphlet written in 1883 by himself, treating of the subject, but on very different lines and also etymologically. That pamphlet had a very rapid sale. The present one is a reproduction, with a few emendations, of this pamphlet and was published in 1908, when an edition of 10,000 was exhausted within the year. This edition, however, is much enhanced in value by having a reproduction of coins, which were exhibited on sheets when the Author had been lecturing in various places, and many friends have suggested that these should not be eventually lost, but printed off for circulation.

The lifetime of the author has been spent upon this interesting and God-honouring cause ; and he can recall his early years under Dr. Cumming, of Crown Court, 58 years ago, who first led him to see that we were God's *Witnesses*, and again under Rev. N. Godfrey, of St. Jude's, Southsea, in 1861 *cir.*, who maintained that the Church has no business to appropriate the blessings to Israel whilst leaving all the curses to the unfortunate Jews. But these two, under God, set the Author a-thinking. Wilson's *Watchman of Ephraim* and the Spirit of God in His Word did the rest.

Ten years of constant study, mainly in the Bristol Museum, led to the first essay he ever wrote, *The Bible and the British Nation*, in 1882, followed by *Egypt and the British Fleet*, 1883 ; then *Palestine to Britain* and *The British in the Soudan* the same year. All these quickly ran out of print, having been very well received. The subject is yet, he is sure, but in its infancy, but as we are bidden : " Ask ME of things to come concerning My Sons,

and concerning the work of My hands command ye Me ” (Isa. xlv. 11); and our Lord says, “ Verily I say unto you ye shall not have gone over the cities of Israel till the Son of Man be come ” (Matt. x. 23); let us establish who the sons are, and take care we bring them all into the kingdom.

L. G. A. ROBERTS.

Ardley Rectory, Bicester.

September 15th, 1910.

PALESTINE INTO BRITAIN BY SEA

PALESTINE is the land promised to Abraham, Isaac and Jacob. (Gen. xii. 7 : xiii. 14-17 : xv. 18 : xvii. 8 : xxvi. 3, 4 : xxviii. 13-15 : xxxv. 11, 12 : xlv. 1-4.) It is to be their everlasting possession, although they were but strangers in the land. It is to be theirs after they have spread abroad to the WEST, to the East, to the North and to the South. When they have become a Nation and a Company of Nations, but as Joseph, Lord "paramount over all. Their former possession, through Israel their seed, was but an earnest of their future inheritance.

For Abraham is yet to be the heir of the world (Rom. iv. 13).

Their Home was to be for the present in the

ISLES OF THE WEST

(2 Sam. vii. 10, 11 ; Isa. xxiv. 13-16 : xlii. 6-12 : xlix. 1, 8, 12 ; Jer. xxxi. 1, 2, 7, 10). It is here they are to renew their strength (Isa. xli. 1) and return to God (Zech. x. 8, 9).

This was God's predetermined plan and foreknowledge.

Judah is to return to Palestine as a tribe ; but Israel only representatively. (Ezek. xxxix. 28 ; Jer. iii. 14.)

The inheritances acquired by the Ten Tribes are to be theirs in perpetuity. (Obad. 17 ; 2 Sam. vii. 10.)

To accomplish this, some were sent to take possession of the islands long before. The wrath of man is made to praise Him (Gen. xxxvii. 2 : l. 15-21), which led to the flight of Danaus, the son of Bela, from *Egyptus* his brother. Dan is the son of Bilhah and brother of Joseph who was over all the Egyptians. This was the first secession from Israel. This is probably alluded to in Ezekiel xx. 5-9. Another secession took place (1 Chron. vii. 21-24). A

third secession was after the Exodus. When in the Wilderness (Num. xiv. 1-4) states that they said "Let us make a captain." Nehemiah ix. 17 tells us they did so (compare Ps. cvi. 26, 27 ; Ezek. xx. 21-23).

Hecataeus of Abdera (6th century B.C.) quoted by *Diodorus Siculus* (50 B.C.) i. 27, 46, 55, says :

"The most distinguished of the expelled foreigners (from Egypt) followed Danaus and Cadmus into Greece ; but the greater number were led by Moses into Judæa.

In *Æschylus' Suppliants* (6th century B.C.), Danaus and his daughters are represented as a "seed divine," exiles from Egypt, fleeing from their brother Egyptus ; since they feared an unholy alliance, they appear to have passed through Syria and perhaps Sidon into Greece.

Compare also Petavius (*cir.* 1630 A.D.) *History of the World*, and Sir Walter Raleigh (*cir.* 1586 A.D.) *History of the World*, (*pub.* 1786). Bk. II., p. 240.

From these we gather that there were three migrations into Greece.

The 1st *cir.* 1636 B.C., the time of Joseph's death. The 2nd *cir.* 1456 B.C., when Israel was in the Wilderness. The 3rd *cir.* 1296 B.C., when Jabin, King of Canaan afflicted Israel, and Dan abode in ships and Asher in his seaports (Jud. v. 17). N.B.—These dates are theirs.

The whole of the tribe of Dan seems to have left Palestine prior to the time of Jeroboam II (1 Chron. v. 17), and they do not appear in this genealogy.

The peregrinations of Dan are best seen in Homer's *Iliad*, Danai and Dar-danai being mentioned 147 times, and in *Odyssey* 13 times—Gladstone's *Juventus Mundi*.

Latham's ethnology of Europe p. 157, suggests the Eponymus of Danai is the tribe of Dan. Josephus shows us the intermixture of Dan and Naphtali with the Phœnicians of Tyre (*Joseph: Ant.* iii. 4, 1 Kings vii. 14: 2 Chron. ii. 14). See also Ezekiel xxvii. 6 as to Asher and verse 19 as to Dan. The original word in the Hebrew being the name of the tribe Asher.

That the Lacedæmonians of Greece were of the stock of Abraham we see by their letter to Onias, the high priest of the Jews *cir.* 180 B.C. Gladstone tells us the Tuatha de Danaans of Ireland came from the Danai of Greece. (1 Maccabees xii : *Josp. Ant.* xii, iv. 10, also *Ant.* xiii., v. 8. *Juventus Mundi.*)

The relationship is both claimed and acknowledged, and the seal of the letter of the Lacedæmonians is an eagle with a dragon in its claws, the symbol of Dan.

The name Britain given to these islands occurs first in prophecy (Isa. xlii. 6 : xlix. 8), " I will give THEE (Christ) to Le-Brith-am " (Heb.). The word Britain did not originate in these islands, but came into them with the race.

In Greece and Asia Minor, Prytanēs, Brytaneum, Brigia, Brigantes, Phyrigia follow the race.

In Thrace, Brito-Lagœ, Prydain. In Italy the first kingdom of the Britanni existed, where Bruttium now is (Ritson's *Celts*, 1827, note p. 41). " It may be observed, however, that besides these Britanni of Gaul, the Brutti, a people of Italy, in modern Calabria, were in like manner called by the Greeks BRETTION, and their country BRETTIA or BRETTANIA (see Salmasuises *Exercitationes on Solimus* pp. 196, 227). Paul Warnfrid (or Paulus Diaconus, *cir.* 750 A.D.) mentions the death of Sindualdus, King of the *Bretoni* or *Britanni*, a nation of Italy, who was hanged by Narses, the imperial chartulary " (*De gestis Langobardorum* lii., chap. 3). This was when the last of the Goths were forced to leave Italy, A.D. 553. In Spain also occurs Eburo-Britium. *Geographia Antiquæ*, Cellarius 1703.

In N.W. Europe we have Brittia, ancient name of Denmark, and seven nations of Britanni. *Archæological Journal*, No. 157, 1883, in A.D. 85.

They brought with them a language closely akin to Hebrew, and have been proved by Dr. Margoliouth to retain many Hebrew sentences in Cornwall to the present

day.* Poste's *Gaulish and British Coins* says there are 6,000 words in the English language derived from the Hebrew. Canon Lyson's *Our British Ancestors* gives 5,000. Barber's *Suggestion of Ancient Britons* shows that the Cymry language was Hebrew, and they were called "The People of Jehovah." Taliesen, the Welsh bard of the sixth century, tells us his "lore is written in Hebraic." Aylett Sammes, 1676, says, he would call us Hebrew from our language, but we must be Phœnician.

PALESTINE INTO BRITAIN BY LAND

The Ten Tribes, or Northern Kingdom of Israel, were called on the Assyrian Tablets Beth-Omri or Beth Khumri or Khumro; these on the Persian monuments are represented as the Sakai. These Sakai are also called Saccaseni, and this is the very name Amos (vii. 9-16) says was appropriated by the House of Israel Kingdom, immediately before they went into captivity. These Kumri are also shown to be Cimmerii come into the very regions whither Tiglath-Pileser, Sargon, Sennacherib and Esarhaddon had transplanted them.

The second Book of Esdras (xiii. 39-46) tells us the ten tribes entered the narrow passes of the river Euphrates: they having been previously placed by Shalmaneser over the waters; and came into a land where never mankind dwelt, a region called Ar-sareth. Then they dwelt there until the latter time. This Ar-sareth is a locality to the north-west of the Black Sea and the very region from whence came the first Welsh colony. This is also the very locality of the Kimbri and Saxons before their coming further West.

Herodotus brings the great Scythian nation from the very same region, bordering on the Araxes and south of

**The Jews in Great Britain.* Rev. Moses Margoliouth, 1846; pp. 31-46, also Appendix. *Hebrews in East Anglia.* By the same, 1870. *Hebrew Christian Witness.* By the same, 1877.

ROYAL CHRISTIAN DYNASTY
ANCIENT BRITAIN

Beli in Great

Cacivelaenus Lind

155 AD. 10

Brant: Blessed virgin

Caractacus AD 42-36

S. Jemineus Succus Har
S. Novatus { Maltz Caliban = Gladys
S. Puzalis {
S. Puzalis { Cur C 100

Strada in Face Coal, King. Estimated AD 232

AD 248-328 Helen-Constantius Emperor AD 242-306

Constantine the Great AD 265-336

Constantinus il. et Constantinus il.

Helen Julian
her cousin

The Byzantine Dynasty

This pedigree is reproduced from *St. Paul in Britain*, Morgan p. 192.
See also Royal House of Britain Chart.

the source of the Euphrates, in fact, the district of Gozan about 650 B.C., and locates them to the north and west of the Black Sea in a district known afterwards as colonised by Dacians and Getœ. These are described as *the most righteous of nations*, who said their God was the only true God ; that when Darius came against them they were the youngest of the nations, being just a thousand years old and their great hero was Zalmosis, they also boasted of the prowess of Hercules, who was none other than the Samson of Dan. This takes the origin of the people back to the time of Moses.

M. Paul du Chaillu in his early history of the English-speaking Nations, *The Viking Age*, clearly brings the Northmen or Scandinavians from the very region of Ar-sareth or Dacia and Getœ, to the north coast of Europe through South Russia Poland, and Prussia, and into the British Islands.

That these are not German tribes is clearly evidenced from the fact of their language, which, although embracing many words similar to the German, yet in idiomatic structure and grammatical variation, is radically different. Compare the position of the verb and the complex genders and terminations of the German and then compare the British language with the Hebrew and we see whence the race originated. The fact of language alone is no test, for Hebrew and Assyrian are similar in character, and yet are not the same race, but the Assyrian is precisely similar to the German in the position of the verb, and Germany, we believe, is very largely Assyrian.

“ It would be difficult to adduce a single article or form of construction in the Hebrew grammar, but the same is to be found in Welsh, and that there are many whole sentences in both languages exactly the same in the very words ” (see *Monthly Magazine*, 1796, Vol. II., p. 543).

The close correspondence of British Weights and Measures, as also of capacity is traced by Col. Conder (*Handbook to the Bible*, pp. 61-62) to the Hebrew, and he states

that they are not the same on the Continent, nor France, nor Spain, nor Italy, nor yet in GERMANY : though an Assyrian weight, *the carat*, is used still all over Europe.

The venerable Bede and also the Ethnologist Latham independently of each other, state that the Continental English left not a trace of their kith and kin behind. (Latham's *Ethnology of the British Isles*.)

An article has just appeared in *The Truth* published at Mizpah, Jerusalem, Oct. 18th, 1910, under "Prophecy and Diplomacy," which says *inter alia* "The erudite editor of the German paper *Volkserzicher*, Dr. Swaner, states it will not be surprising to find that England is found to be identified with Israel, and that Germany is a mixture of the Philistines, Assyrians, and Romans—traditional enemies of Israel. Hence, concludes the German philosopher, the hereditary animosity manifested by the Germans against the Anglo-Saxon races, who in all probability are the descendants of the House of Israel. *Yaffez Biblio-phile*."

For the unravelling of God's mystery of Israel, swallowed up among the Gentiles, and yet to-day being unveiled, the reader should study *Monumental Facts and Historical Fictions*, written by Mr. H. A. Marchant and published by R. Banks.

PALESTINE INTO BRITAIN TRACED BY COINS*

The coins of Israel have upon them the bunch of grapes, the vineleaf and the palms. Israel's home, after many of them had left Palestine and before the Captivity, was Greece, Thessaly, Thrace and Phrygia. It is in these places we trace the bunch of grapes. Coupled with the bunch of grapes in Greece we have the Trident. The bunch of grapes occurs again in Spain together with the Trident.

*For evidence see Conder's *Handbook to the Bible* ; Waddilove's *The Lamp in the Wilderness* : 1847 ; also *Coins and Medals* British Museum, 1886.

The first is Celtiberian before the Augustan age with the “**LITERIS**
OSCS.” The vase was found in the ruins of Castulo, at the
source of the Betis with the same characters on it “**LITERÆ OSCÆ.**”

Vase found at Castale AD 65
Celtiberian letters

Bardic Letters
Wales

AD 1111
AD 1112
AD 1113
AD 1114
AD 1115
AD 1116
AD 1117
AD 1118
AD 1119
AD 1120
AD 1121
AD 1122
AD 1123
AD 1124
AD 1125
AD 1126
AD 1127
AD 1128
AD 1129
AD 1130
AD 1131
AD 1132
AD 1133
AD 1134
AD 1135
AD 1136
AD 1137
AD 1138
AD 1139
AD 1140
AD 1141
AD 1142
AD 1143
AD 1144
AD 1145
AD 1146
AD 1147
AD 1148
AD 1149
AD 1150
AD 1151
AD 1152
AD 1153
AD 1154
AD 1155
AD 1156
AD 1157
AD 1158
AD 1159
AD 1160
AD 1161
AD 1162
AD 1163
AD 1164
AD 1165
AD 1166
AD 1167
AD 1168
AD 1169
AD 1170
AD 1171
AD 1172
AD 1173
AD 1174
AD 1175
AD 1176
AD 1177
AD 1178
AD 1179
AD 1180
AD 1181
AD 1182
AD 1183
AD 1184
AD 1185
AD 1186
AD 1187
AD 1188
AD 1189
AD 1190
AD 1191
AD 1192
AD 1193
AD 1194
AD 1195
AD 1196
AD 1197
AD 1198
AD 1199
AD 1200

BEATYUS
EUBEA

BRETTI

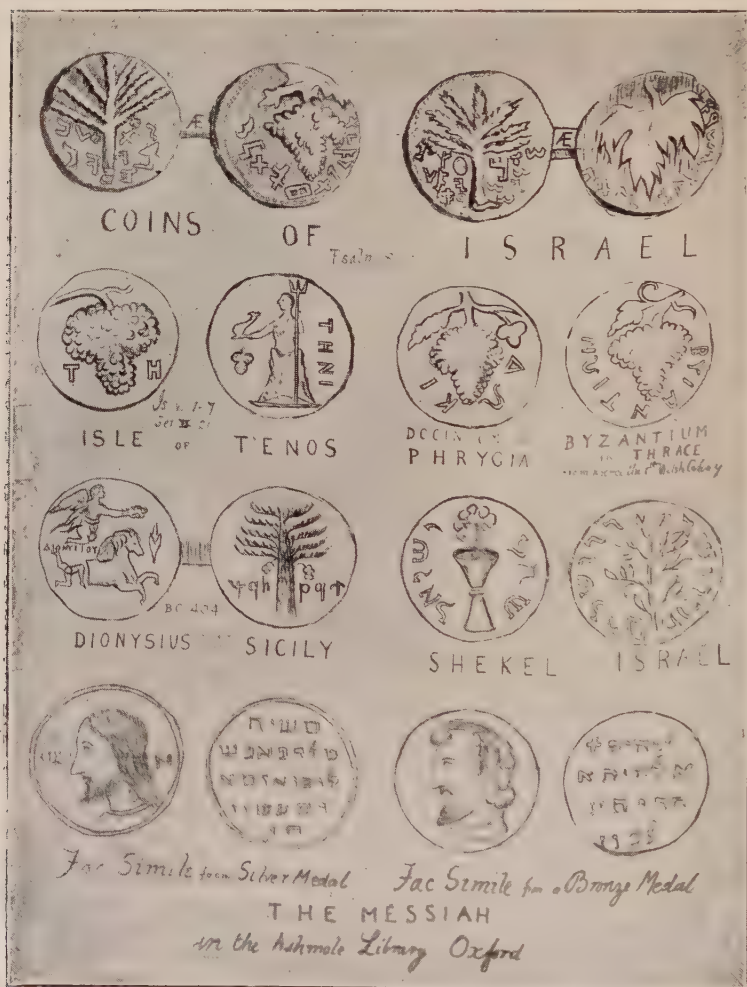
POMPEY

CELTIBERIAN

ISLE of MAN

These coins are reproduced from Waddilove's *Church in the Wilderness*. The Emblems, the "Duo-Gæsa," the "Trident," the "Trinieria," and the "Horse," are alluded to in this pamphlet. The Bardic letters of Wales are seen to be the very same as were found on a Celtiberian vase dug up in A.D. 1513. Notice the Grapes, connecting with the Trident, the Trident with the Trinieria, the Trinieria with the Horse, the Horse with the Bardic; and especially the "Duo-Gæsa."

These coins are to be seen in Conder's *Hand-book to the Bible, The Truth of Revelation*, Waddilove's *Church in the Wilderness*, and in the Ashmole Library Oxford and British Museum.



It will be noticed that the Palm, the cluster of Grapes and Vine-leaf on the coins of Israel, are taken by the race into Tenos, an island off Greece: then into Thrace (from whence came the first Welsh colony): also into Phrygia whence the earliest colonists who occupied the promontory Belerium (Cornwall) in the S.W. of Britain known as Cassiterides. This name seems to have originated from *Kasterita* the leader of the *Kar-Kassi* who are a branch of the *Khumri* or *Kimmerii* mentioned on the Monuments. The word "Cassitere" is easily made to give itself to the derivation of the Hebrew-Greek word which signified tin which metal was found in Cornwall.

We find the Trident on a coin of Antigonus, King of Judæa, *cir.* 39 B.C., also on a coin of Berytus, Beirut in Syria. We follow the Trident to Eubæa in Greece, to Tarentum in the South of Italy, also on a coin of the Bretti, where the Kingdom of the Britanni first existed. A comparison of this coin of the Bretti with our English modern penny should satisfy anyone as to their identity. Upon this coin of the Bretti is also the Trinicia. Then the Trident passes into Celtiberia, or Spain, with the race, and lastly into Britain.

The Trinicia found on the coin of the Bretti, together with the Trident, is also in Pamphylia and Pisidia. In Italy it occurs in Peucetia and Etruria. In Sicily the Trinicia occurs with the horse, or flying Pegasus: together with the horse is also the Trident, also on a coin of Sicily. Then the Trinicia occurs in Celtiberia, and finally in the Isle of Man, with the motto: "Quocunque jeceris stabit."

The horse is also on the coins of Macedonia, where St. Paul was called over in a vision to help them. These were Israelites, there is no doubt. This horse appears right through Israel's pilgrimage, and is traceable to Isaiah lxiii. 13; Song of Solomon i. 9; Zechariah i. 8, vi. 1-8, x. 3; Habakkuk iii. 8-15; Deuteronomy xxxiii. 26; also Revelation vi. 1-8, xix. 11, as an emblem of Israel. In Poste's *Gaulish and British Coins*, out of about 90 specimens there given, at least 80 have the horse upon them. That the White Horse was the symbol of the Anglo-Saxon race is again evidenced from history, as well as seen from its representation on the Wiltshire and Berkshire Downs, also in Kent.

There is also a weapon held by the man on the Macedonian coin referred to, called the "Duo Gæsa." This weapon occurs on the coins Judæa Capta, Dacia Capta, also in Thessaly, and Saragossa in Spain. It is then read of in Ossian's Tales, where the Fingal (Scotch) warriors are seen with it. Aylett Sammes tells us that this weapon

first appears in Syria, and has followed the British race wherever it has come, into these islands.

Colonel Conder tells us that the British weights and measures are derived from the Hebrew and are not found in Europe.

THE HEBREW ORIGIN OF THE EARLY BRITISH CHURCH

The Rev. Dr. Moses Margoliouth in his work *Jews in Great Britain*, (1846) proves clearly the presence of Hebrews in Spain in the days of Solomon. This is witnessed to by monuments discovered at Sagentum,* in Spain, written in Hebrew, one of these in memory of Adoniram, the collector of Solomon's tribute for the Temple, it is surmised that these Hebrews found their way into Britain is more than probable. *Appian*.

Numbers of places in Devonshire and Cornwall attest to their presence here. (Also *The Coming of the Saints*. Taylor 1906, pp. 174 *et. seq.*)

An edict issued by Augustus Cæsar B.C. 14 releases all Jews in Britain from slavery or taxation.

Ancient Cornish sentences have been transliterated as being euphonically Hebrew, and they turn out to be quotations from the Psalms and Proverbs. (*Jews in Great Britain*. Margoliouth p. 34-35.)

Taliesin, the British Bard of the seventh century, states that "My lore is written in Hebraic, in the Hebrew Tongue."

"Crania Britannica," quoting from Hoare's *Wiltshire* tells of a facsimile of a Hebrew breastplate being found on the breast of a skeleton dug up in a cist or barrow at Stonehenge.

The Druidical worship was very similar to that of the Hebrews. (Hulbert's *Religions of Britain*, 1825.) Their

*Speaking of Sagentum, there was a *Caer Sagent* in Britain, evidently the same name. The Modern Chichester, Poste's *Britannica Researches*, 1853. pp. 154-386., and also another *Sagent* in North Wales.

high priest was similarly clad, and had a tiara on his head, with the incommunicable name of I.A.U. upon it. He was clothed in spotless white, with a girdle round his waist and a breastplate of judgment upon his breast. They believed in one God, whom they worshipped under three names—Belenus, HESUS, and Taran. Hesus was their great All-heal, and they believed Him to be the Saviour of the World. When they gave up Druidism they never changed the name of HESUS, which they obtained from the 24th Psalm, which Psalm they knew by heart. "The Lord HESUS and mighty, He is the King of Glory." (*Heb.*)

Hecataeus of Miletus (550-480 B.C.) tells us the Hyperboreans had a magnificent temple in which they ascribed great praise to their God, and sang His praises to the harp; also that their priest's office descended from father to son. *Himilco*, who came to Britain in the fourth century B.C., and is quoted by *Festus Avienus*, says: "In this Hyperborean land dwell the hardy Britons in their two islands, from whence they plough the mighty ocean, doing their trade in their open boats." *Diodorus Siculus* tells us these people were more honest and truthful than their neighbours on the continent, and describes them as a civilised and prosperous people.

Dr. Abbadie, Amsterdam in 1723, said: "Unless the ten tribes have flown into the air, or have plunged into the centre of the earth, they must be sought for in the North and West, and in the British Isles."—Poole, *Anglo-Israel*, p. 131.

For another Jewish testimony consult *British and Jewish Fraternity*, by Rev. Elieser Bassin, issued by the Northern British-Israel Council, 1909, price 1d.

It is to these islands the Hebrew Scriptures point as the home of the people "who were left of the sword" after they had passed through Europe. Isaiah xxiv. 13-16, xl., xli., xlii., xliii., 21; xlix. : Jer. xxxi. 1-10 (see ante).

In the *Roll of Tradition and Chronology*, apud Iolo

MSS. pp. 46, 47, 425, 426, are several sayings of the ancient Britons : " God leading," " In the name of God," " Truth is truth," " Truth will become Truth," " Truth will have its place," " God is Truth," and " God is God." This before coming into the country of Deffrobani, or west of the Exuine, the country where Constantinople now stands. In this region we are told they again " rebelled against God and His fundamental truths, sinning and committing injustice with daring transgression, for which He poured upon them His retributive vengeance. . . . Then some betook to themselves their consciences, recovered to memory the name of the Deity and His truths, and adhering to those principles, they conducted themselves under the influence of cautious reason in their sinking state. God now, out of His grace and unutterable love, imbued them with laudable intentions, placing among them wise and holy men, who under the upholding of God and His peace and in the refuge of His truth and justice acquired a right knowledge of every superiority conducive to the well-being of the race of the Cymry. Thus circumstanced, they proceeded in their adopted course . . . until they escaped from the nations that had assailed them with devastation and plunder."

" The achievement of Hu Gadarn was forming social order.

For the Cymry of the island of Britain.

For their removal from Deffrobani."

Iolo MSS p. 669.

The above is quoted from *The Traditional History of the Cymry*, by the Rev. John Williams ab Ithel, M.A., 1867.

A Hebrew sentence amongst these Cymry was " Goyim Yahveh"—*people of Jehovah*. In the " Gwawd Llud " they call themselves by a Hebrew name, Brithan, in a stanza altogether Hebrew.

In the *Plain yr Aipht*, Arch. Myv 1.40—see Barber's *Suggestions on the Ancient Britons*, p. 173—we have

“ Christ Jesus, Christians are prostrate before Thee
 Until are lodged in shelter
 Six hundred thousand
 Of the hunted Hebrews.”

The title of the poem, *Ai-Phut*, land of *Phut* (for Egypt), is Archaic and Semitic. It is to these Hebrew settlers in Britain that the Gospel came in the early days of the Christian era. Gildas, the earliest British historian, informs us that between A.D. 38 and 61 the Sun of Righteousness arose on these islands. Cardinal Baronius *ad* A.D. 35, says Joseph of Arimathea, with twelve companions, came into Britain, and having preached the Gospel there, died.

In the *Coming of the Saints*—Taylor (Methuen, 1906)—the wanderings of Joseph of Arimathea are traced from Palestine to Marseilles through Gaul, where he leaves disciples at each stopping-place, and finally settles at Glastonbury, this last place being the only one which records his death. It is interesting to notice that the English Church has purchased Glastonbury for £30,000, and presented it to the nation 1908-9.

The Councils of *Pisa* (1417), *Constance* (1419), *Sena* (1423), *Basle* (1431) all affirmed that Britain owed its Christianity to Joseph of Arimathea.

The reference in 2 Timothy iv. 21, “ Eubulus greeteth thee and Pudens and Linus and Claudia ” is entirely to the British. Eubulus or Aristobulus was the first Bishop of Britain sent here by St. Paul. *Greek Menology*, *Usser. Brit. Eccl. Ant.*, Clark’s *Ante Nicene Fathers*, p. 133.

Pudens, a Roman officer stationed in Britain A.D. 61 (*Chichester Inscription*), married Claudia, a British Princess, *Martial*—Linus, brother of Claudia, was the first Bishop of Rome—*Clemens Romanus*; “ *Sanctissimus Linus frater Claudiae.* ” See also *Apostolic Constitutions*, *cir.* A.D. 150.

SABELLIUS ENNO, lib. c. 5, says:—“ Christianity was privately professed elsewhere, but the first nation that

proclaimed it as their religion, and called itself Christian after the name of Christ, was Britain."

POLYDORE VERGIL, in the reign of Henry VII., and after him CARDINAL POLE (A.D. 1555), both rigid Roman Catholics, affirmed in Parliament, the latter in his address to PHILIP and MARY, that "Britain was the first of all countries to receive the Christian faith."

GENEVRARD remarks :—"The glory of Britain consisted not only in this, that she was the first country which in a national capacity publicly professed herself Christian, but she made this confession when the Roman empire itself was Pagan, and a cruel persecutor of Christianity."

"The Kingdom of God cometh not with observation." Britain presented a good asylum from persecution even at that early time. But that very early, the Gospel came by the hands of Hebrews is borne out by the finding of two medals bearing the effigies of our Lord, without a halo ; one of these was unearthed at Cork, in 1812, under the foundation of one of the very first Christian monasteries ever built in Ireland ; the other under the ruin of a Druidical circle at Bryn-gwin, in Anglesea, about the same time. Antiquarians inform us that the Hebrew letter "Aleph" on the obverse side to the right of the effigy of one of these, gives the date as the first year after the resurrection, the other Hebrew letters signifying Jesus, on the left : the word *Messias* is on the collar, and the reverse side has an inscription in Hebrew, rendered thus, "Messiah the Prince, came in peace, and man, life, for man became." The other medal the inscription is different but also in Hebrew, and reads, "Nought in Thee was found worthy of Divine wrath," and there is no lettering on either side on the obverse.

When the Kingdom of God was taken from the Jews in A.D. 70, another nation, *Israel*, had already received it. This nation in process of time was to bring forth the fruits of the kingdom. Matt. xxi, 43.

Thus clearly it is shown that "This people have I formed for Myself : they shall show forth My praise."

“OTHER SHEEP I HAVE WHICH ARE
NOT OF THIS FOLD”

“OTHER SHEEP I HAVE WHICH ARE NOT OF THIS FOLD”

THE GATHERING OF THE SCATTERED FLOCK INTO THE BRITISH ISLES

WHAT did Caiaphas mean in John xi. 50, “It is expedient that one man should die for the people and that the whole nation perish not,” “And not for that nation only, but that also He should gather together in one the children of God that were scattered abroad?” You would not say that Caiaphas did not recognise the “lost sheep of the House of Israel,” then scattered abroad, and distinguished between the Jews and these scattered ones. Evidently Caiaphas knew of those other sheep which were not of this Jewish fold. It is these our blessed Lord alluded to in John x. 16: “Other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one flock, one shepherd.” In this very context He shows that His sheep from amongst the Jews should hear His voice as well as the “other sheep,” those to whom He sent His disciples, “the lost sheep of the House of Israel” (Matt. x. 6), “for whom He especially came” (Matt. xv. 24; Ezek. xxxiv.), “those scattered ones” (Jer. xxxi. 10, 11).

As we have seen, “Sheep” is a name exceptionally applied to Israel. The application of the same by our Lord is confirmed in John xxi., where he tells St. Peter to “feed my lambs,” “feed my sheep.” St. Peter in his first epistle, writing to these lost sheep scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, calls them “Elect according to the foreknowledge of God.” He declares them “a chosen race, a royal priesthood, a holy nation, a peculiar people,” and describes them as

having once gone astray as sheep, but now (in his time) returned unto the Shepherd and Bishop of their souls. The general view is that these few (?) became interspersed amongst mankind and have since died out. A most unlikely thing, to say the least. Taking Jews and the dispersed among the Gentiles (Hebrews) who believed on the Lord Jesus, this chosen race, this royal priesthood, this holy nation—vanished! How unlike God, who promised that the seed of the righteous should be blessed. But we know these went to their brethren and proclaimed the Gospel, as told in Isaiah xlviii. and Jer. vi. 1; these so-called “Galileans” in contempt, were joined by the many who repented after the Holy Spirit came (Acts ii. 41, iv. 32, v. 14, vi. 7, etc., etc.). Of this union history is apparently silent, but prophecy implies it, and the Epistles of Hebrews, James and Peter, as well as Revelation vii., confirm it. So the 80th Psalm—realising to the full the prophecy of Genesis xlviii. 20, “In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh,” and also Deuteronomy xxxiii. 12, “The Beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders”—speaking of Benjamin, says: “Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim, Benjamin and Manasseh stir up thy strength and come and save us.” That this has to do with the Atonement wrought for us is evident from the words in verses 14-17, ending with “Let thy hand be upon the man of thy right hand, upon the Son of Man whom thou madest so strong for thyself” (Isa. xlviii. 1, 9-12, 16, 20; Jer. vi. 1; Zech. xi. 4, 7, 11, 14; Isa. ix. 1, 2, 8, 9a).

NAMES UNDER WHICH ISRAEL “LOST” WERE CALLED

The two inclusive names were Kimmerians and Sakai, or by Herodotus known as Scythians. It must not be assumed that all these Kimmerians or Scythians were

Hebrews, but they were the motive power, as proved from the fact that the Kimmerians who were supposed to be Gomeri, Gimirra, were quiescent until Israel came amongst them. The first we hear of them is from Esarhaddon's description of the enemies of Assyria, as already stated. They were present at the overthrow of Nineveh, and much later on at the taking of Babylon under Cyrus. In Isaiah xiii. 3 a name, CADUSI (“ my sanctified ones ”), is applied, which occurs in Zenophon in connection with the Sacai. On an inscription in Hebrew with Pali characters, on the wall of a rock temple in Kanari, about twenty miles from Bombay, occur the names Saka, Dan and Gotha in connection with the devastation wrought upon these by Cyrus. (*The Lost Tribes or Saxons of the East and of the West*, by George Moore.) Forster, in *One Primeval Language*, says : “ The tribes of Simeon, Ephraim and Manasseh settled on the N.E. of the Caspian Sea.” This is the region where we find the Massagetæ. Another people emanating from Israel is the Budii (Heb. “ separated ”). Some of these Sakai and Budii came south. These left a curious device on the gates of the large tope at Sanchi, or Sachi, called the Star Banner. This banner, composed of two Union Jacks one above the other on the right and a banner of stars on the left, surmounts the Lion and Unicorn with a shield or Union Jack between them. This Sachi is twenty miles north-east of Bhopal, and the device goes back to 300 B.C. We have, again, the inscriptions at Girnar and Delhi, which have the names upon them of Dan, Sak and Goth. We find traces of these about 100 B.C.

Again, Dr. Moore, referring to Colonel Rawlinson's reading of the black obelisk on which appear several names, which were Hebrew : “ The people, or at least their leader, appear to be named Esakska.” (Isaac.) The battle spoken of he dates about 670 B.C., and argues that these people called Arians were Hebrews, and by the Persians called Sakai. He then asserts these are the Sacasuni of Armenia, identified by Pliny as the same people, also Strabo. These he connects with the Saxons of England. Ptolemy men-

tions a branch of the Sakai by the name of Saxones. The Saxones were also north of Macedonia.*

Concerning the Arians, it is well to remember that the deported tribes of Israel, Reubenites, Gadites, and the half-tribe of Manasseh (1 Chron. v. 26) were placed by Tiglath-Pileser in 'Ara ; hence possibly they became known as Arians—the mountains of Media, Ar being a mountain. The Sakai came from Aria. Herodotus says the Medians were Arii. From this region of Aria we have a tremendous exit of many nationalities into Europe as well as into India, so that the misnomer of “ Indo-European ” attaches to the whole of this people, who truly were composed of a mixture of Japhetites and Shemites. We have only at present to deal with these latter, only remarking that it is no wonder that the races, coming over together, and very much on parallel lines, if not at the same time, were both subject to the pushing forwards into Europe of races from the East who assumed their places. To eliminate the Hebrew or Israelitish stock is our task. But in doing this remember we have shown that the Scythian, Kimmerian, and Sakian include the Lost House of Israel, and now we must show reasonable sense in our search.

GATHERING UP THE THREADS

In a work called *Ancient Britain Revisited* (by Alexander del Mar, New York, 1900) we have these Britons traced back by their runic inscriptions to the very regions where the Sachi and Bretti are first come across to the eastward and north-east of the Caspian Sea (*supra*, pp. 82-83 to pp. 91-92). Du Chaillu mentions the same runic inscriptions in Norway and Sweden, and also following the Etrurians from Italy ; it is here in the south of Italy we first come across the *Kingdom of the Bretanni*. We should remember

*Consult *The Origin and Progress of the Scythians or Goths*, by John Pinkerton, 1788 ; also Sharon Turner's *History of the Anglo-Saxons*.

how sparsely Europe or the north of Asia was inhabited before these Kimmerians or Scythians overran these localities.

Just below this people Sachi and Bretti in Asia to the East of the Caspian we have the Ægli in Bactria (*Herodotus, App.*, Bk. VII., Rawlinson). The Parthians, the Arians, the Bactrians, the Ægli, the Lyges and Sacœ all furnish us with material. The Ægli were said to be Sachs, and are sometimes known as *Αγγαι*, where the first *γ* in Greek has the sound of *n*, and so the word Aggai becomes Angai. We can see now whence the word Angli came, or put it the other way, Angle or Engle is the name which follows Israel in their cast-out condition. "Thy Engle, O Samaria, has cast thee off" (Hos. viii. 5). "The Engle of Samaria shall be broken in pieces" (verse 6). "Ephraim is an Englah that is taught" (Hos. x. 11). "Ye shall grow up as Eng-laim" (Mal. iv. 2). So that Ægli and Angai are both derived from Engli, the one *g* soft, the other hard. The countries Bokhara and Parthia are both contiguous, or first a district, then a formidable people, built up by these scattered Hebrews coming together for a time. Here again we have a Hebrew word, Bekor, *firstling* (Lev. xxvii. 26; Deut. xxxiii. 17), Bekorah, *firstborn* (Jer. xxxi. 9, and Par), a *bullock*, a *calf*. Such a coincidence of names coming together only at the time immediately subsequent to the captivity of the Ten Tribes, and these latter people being found on the monuments as Gimirra, Khumri, Kimmerian and Sakai, and located in this very locality, cannot be passed over in any honest search for this lost people.

We have two accounts of the migration of the great body of these into Europe. "The Cimmerians fled westwards before the Scyths; they found the central and western countries of Europe either without inhabitants or else very thinly peopled by a Tartar race. This race, where it existed, everywhere yielded to them, and was gradually absorbed or else driven towards the north, where it is found at the present day in the persons of the Finns,

Esths and Lapps. The Cymry, or rather the Celtic hordes generally (for in the name of Cimmerii may have been included many Celtic tribes not of the Cymric branch), spread themselves by degrees over the vast plains of Central Europe lying between the Alps on the one side and the Baltic Sea and the German Ocean on the other. It probably required a fresh impulsion from the east to propel the Celts yet further westward, and to make them occupy the remoter regions of Gaul, Spain and Britain. This impulsion seems to have been given by the Goths and also the Teutons, who by degrees possessed themselves of the countries between the Danube and the Baltic” (Rawlinson’s *Herodotus*). These Celts, as they pursued their way southward, came across the Ligurians, and in Spain the Iberians ; both these were offshoots of the same original race some centuries before. The Celts and the Gauls were a kindred people ; they crossed the Alps into Italy, overran the whole of middle and lower Italy, pushing themselves even into Sicily. We come across the Bretanni in the south of Italy long before. About 280 B.C. vast hordes of Gauls entered Macedonia and threatened Greece. Repulsed at Adelphi, they crossed the Dardanelles, invading Asia Minor, and permanently settled in Phrygia and Galatia. Here they were at the time that the Gospel was being preached. The Scythians took possession of the land deserted by the Cimmerians, but the latter left their name there ; to this day there is a Cimmerian ferry, a tract called Cimmeria, a Cimmerian Bosphorus and Crimea. It appears likewise that some Cimmerians, when they fled into Asia (Minor) to escape the Scyths, made a settlement in the peninsula where the Greek city of Sinope was afterwards built. The main body of the Cimmerians went westward, as we have stated. There was already a Cimmerian settlement in Thrace long before, offshoots from which had previously crossed the Cimmerian Sea into Colchis, and gone as far as Media. These are called Greeks and are known as Argive and the Argonautic Expedition.

There is a tendency to brush over this story and make Homer write nearly 200 years after his supposed existence ; but, accepting as we do what Col. Gawler has been at such length and labour to establish concerning the peregrinations of Dan, we assert that Kimmerim is the name of these “ idolatrous ” (Kemarim) offshoots of Israel. However, let every man have his own opinion. The Cimmericians were in Europe long before the Scythians pushed the Kimmerian (Israel of the captivity) to the westward from the region of the Caspian. I will hedge up thy way with thorns. So that they shall not find their paths. That is, they shall be constantly driven Westward by an East wind, into their place, the British Islands.

In *Origines Celticæ*, Vol. II., p. 3, we read (*supra*, p. 23):—

“ The Brython.—According to Parthenius (*Erotica*, c. 30), Herakles, as he was passing through the country of the Keltoi, visited Bretannos, who had a daughter named Keltiné. This daughter fell in love with Heracles, and had by him a son named Keltos, from whom the Keltoi received their name.”

“ The Brython became acquainted with the Tyrian Herakles, or, in other words, with the Phœnician traders,” etc.

“ I think we may infer that the Bretanni and Cimbri were merely different names for the same people.”

There is evidently a former stock of Cimbri, followed by a later, Cimmericii ; the first never went into captivity, the other did.

Davies, in *Celtic Researches*, derives the name Cymri or Kimmericii from Gomeri. This is as it should be if Israel came into the Isles and were associated with Gomer (Hos. i. 3 ; Isa. xxiv. 13-16*a* ; and 2 Sam. vii. 10).

The Triads.—1. The three pillars of the race of the Island of Britain. “ The first, *Hu Gadarn*, who first brought the race of the Cymry into the Island of Britain ; and they came from the land of *Hav*, called *Defrobani* (where Constantinople stands).”

The second were of the race of the Lloegrwys ; the third were the Britons.

Taking these with 2 Samuel vii. 10 and Isaiah's predictions to the Islands, also Ephorus' remark as to the Kimmerians having come into the islands apparently before their severance from Europe, and the tradition handed down in the Triads V., “ The second ” (of three awful events of the Island of Britain) “ was the consternation of the tempestuous fire, when the earth split asunder, to Annwn (the lower region), and the greatest part of all living was consumed.”

In the *Roll of Tradition and Chronology* we have a remarkable confession of the Cymry on their departure from Defrobani. They are recorded for us in *The Traditional Annals of the Cymry*, p. 25, and could not possibly apply to any but Hebrews (*supra*, p. 70).

The story of 2 Esdras xiii. 39-46 is, shortly, this : That the ten tribes who were taken captive by Shalmaneser took counsel together that they would go into a far off country wherein never man dwelt, and there keep God's Commandments, which they had never kept in their own land. They therefore crossed the Euphrates and came, after a year and a half, to the land of Ar-Sereth, and there dwelt. This country of Sereth is close to the mouth of the Danube, and here we find the modern names Wallachia (Wales), Saxones (Saxons), as well as the old ones of Brito-Lagœ (Briton Ligura) and Piceni (Pict).

We must allow that the two migrations from this locality become apparently intimately mixed, though independent of each other. But we have yet to refer to gravestones found in the Crimea (now in the Museum at Petrograd) ; these have on them Hebrew inscriptions. These belong to the last comers :—

“ This is the tombstone of Buki, the son of Izchak the priest. May his rest be in Eden at the time of the salvation of Israel. In the year 702 of the years of our exile.”

“ Rabbi Moses Levi died in the 726 year of our exile.”

“Zadok the Levite, son of Moses, died 4,000 years after the Creation, 785 of our exile.”

The Zaraite era of the Creation, making that event 3911 B.C.

These Britons and Saxons having worked their way across Europe, and under various designations settling in the North-West of Europe, are located by inscriptions (in the *Archæological Journal*, No. 157, 1883) which we have referred to already in *The Covenant People*, Vol. XVI., pp. 185, 189 and elsewhere.

From here they came over as Saxons, Frisians, Jutes, Anglians, Danes, and finally as Normans.

Latham, in his *Ethnology of the British Isles*, shows that *throughout the whole length and breadth of Germany there is not one village, hamlet, or family which can show definite signs of descent from the Continental ancestors of the Angles of England* ” (p. 217). “The German . . . is not to be found within the four seas ” (p. 259).

RACE AMALGAMATION

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EVERYONE who is a believer in British-Israel Truth will be glad to hear, notwithstanding the tendency which has prevailed ever since the age of Gildas, the 6th century British historian, that the Anglo-Saxon invasion, which he makes out to have been that small minority of Jutes, Saxons and Angles who came over in a few ships or small open boats from the shores of the Baltic at the invitation of the Britons, was the first advent of another and a foreign race, is now altogether discredited.

We are now aware of the fact that the inroads of Formorians, Firbolgians, Tuatha de Danaans, Milesians, Nemedians, Cymry, Lloegrians, Brythons, Belgœ, Saxon, Jute, Angles, Danes and Normans are all bone coming to bone and flesh to flesh.

In a work, *The Pedigree of the English People*, 1878, by Thomas Nicholas, he tells us his object is to prove that the subjects of the early Anglian and Saxon kingdoms must have been of the British race. "The object of the work is to trace, step by step, that process of *race amalgamation* which has issued in the compound people called English, maintaining special reference throughout to the proportion of that people's descent from the Celtic inhabitants of Britain usually called the 'Ancient Britons.'" "The amount of Celtic blood, therefore, which, from whatever tribe and in whatever age, has entered into the English people *in the British Isles* is taken as the measure of their derivation from the Celtic aborigines, or ancient Britons."

"The researches of modern writers—German, French and English—in ethnology, philology, physiology, are then taken into account ; and it is believed that as the result the mixed and largely *Celtic* character of the English

nation is demonstrated from the point of view and the use of evidences sanctioned by the most recent labours of science."

"That the English people embrace a much larger infusion of Ancient British blood than English historians have been accustomed to recognise, and that some of the most valuable attributes—physical, intellectual, and moral—of the 'True Briton,' are owing to this fact."

Quoting Professor Huxley, who says emphatically, "In Britain the Teutonic dialects have overpowered the pre-existing forms of speech, and the people are vastly less 'Teutonic' than their language." Of the practice of speaking of the present inhabitants of Britain as an "Anglo-Saxon" people, he says, "It is, in fact, just as absurd as the habit of talking of the French people as a 'Latin' race because they speak a language which is in the main derived from Latin" (*Critiques and Address*, pp. 176 and 177).

On p. 27 he quotes Sir F. Palgrave's *English Commonwealth*, I., p. 35: "Britons, Anglo-Saxons, Danes and Normans were all relations; however hostile, they were all kinsmen, shedding kindred blood."

P. 33: "The researches of modern historians unequivocally favour the opinion that under the names of Κελται, Γαλαται, Gauls, Gaels, Gwyddyls, Celts, Cimmerii, Cimbri, Cymry, Brython, Llœgrians, Scots and Picts, only one race under different tribe or clan divisions, political organisations, and periods of existence is spoken of . . . hence . . . one people."

P. 58: "We have accomplished this portion of our task. The substantial unity of race of the early inhabitants of Britain has been shown. The multifarious tribes, all of one kindred, though arrived from different countries, across different seas, at different periods of time, we embrace under the one general designation, ANCIENT BRITONS."

P. 271: "Though we are accustomed to look upon the

Normans as a new people, distinct from the Saxons and the Danes, it must now be kept in mind that they were so in reality, as far as they were Normans, only as arriving in Britain at a later time and from a different direction, and swayed by opposite interests. As the Danes were brethren, though not loving—to the Saxons, Jutes and Angles, so were the old pure Normans brethren, or rather sons—though neither loving nor filial—to the Danes. The Northmen, or Danes, who had for ages been the plague of Britons and Anglo-Saxons, and bore rule in the country when William demanded the crown, were the same people ethnically. . .”

P. 272 : “ The Normans became quite as much Celts as the Celts became Normans ; the population grew ; a feeling of kindred also prevailed between the old inhabitants of Normandy and those of Brittany, for originally they were the same Celtic race.”

P. 506 : “ The fundamental rule of science, whether in history or elsewhere, is not what has been believed, but what is true. The inquiry into what is true on the present subject discovers a strong link of relationship between the Cymry and the English.”

We came across the following in the *Banner of Israel* :

Professor Huxley, in *Racial Origins*, says : “ The invasion of the Saxons, the Goths, the Danes, and the Normans changed the language of Britain, but added no new physical element. Therefore we should not talk any more of Celts and Saxons, for they are all one. I never lose an opportunity of rooting up the false idea that the Celts and Saxons are different races.”

Again : “ I miss no opportunity of uprooting the notion that the people who form the British Nation are descended from various races. All the detachments who flowed into Britain are branches of the self-same stock.”

The editor of the *Banner*, on being applied to, was kind enough to reply *inter alia* : “ Although this statement does not appear in any of Huxley’s books that I have read,

it is in the report of a lecture by him at St. George's Hall, London, given in a work called *Unorthodox London*, by the Rev. C. M. Davis."

In *History of the Norman Conquest*, Book II., by Thierry, occurs : " Such was the first appearance in England of the Northern pirates, called Danes or Normans, according to as they came from the island of the Baltic Sea or from the coast of Norway. They descended from the same Primitive race as the Anglo-Saxons."

In the *Archæological Journal*, No. 157, 1883, the Rev. Joseph Hirst, quoting from a learned work on the Britons and the Cimbri by Dr. Vincenzo de Vit, published in 1882 at Milan, shows several tribes of Britons on the Continent in the first century A.D. These possessed the island of Jutland, then named after them Brittia, and from hence came the Angles, Saxons and Frisians.

Freeman states in *The Origin of the English Nation* : " Tribe after tribe, Angles, Saxons, Jutes, Frisians, poured across the sea to make new homes in the Isle of Britain." " Thus grew up the English nation—a nation formed by the union of various tribes of the *same stock*. The Dane hardly needed assimilation, he was another kindred tribe, coming later than the others. Even the Norman was a kinsman."

Dr. Keith, F.R.S., in an article in the weekly *Graphic*, December 4th, 1915, said : " It is undeniable, from an anthropologist's point of view, that British and Germans belong to opposite European types."

Dr. Latham, *Ethnology of the British Islands*, p. 217, says : " Throughout the whole length and breadth of Germany there is not one village, hamlet, or family which can show definite signs of descent from the continental ancestors of the Angles of England. There is not a man, woman, or child who can say, ' I have pure Angle blood in my veins.' "

On p. 259 : " However easy it may be, either among the Gaels of Connaught or the Cambro-Britons of North Wales,

to find a typical and Genuine Kelt, the German, equally genuine and typical, whom writers love to place in contrast with him, is not to be found within the four seas."

John Richard Green, in *The Making of England*, Vol. I., p. 56, says : " The whole of the Engle people forsook their earlier seats for the shores of Britain."

Prof. Sir Walter Raleigh, of Oxford University, in one of the war pamphlets, 1914, says : " The alleged close kinship of England and Germany is based on bad history and doubtful theory "; and further, " The British hat will not fit a German head."

Prof. W. J. Ripley, in his work, *The Races of Europe*, states : " The shape of the head is now held to be one of the best available tests of race known. . . The most remarkable trait of the population of the British Isles is in the head form, and *especially the uniformity* in this respect which is everywhere manifested. . . These facts indicate *a remarkable invariability* of cranial type compared with the results obtained elsewhere. . . Thus the ethnological comparison proves that the *Anglo-Saxon peoples* must be of an entirely *different stock* from the present German race, and that they therefore do not belong to the Teuton stock."

The Medical Correspondent of *The Times*, June 6th, 1916, in an article on " The Similarity of English and Scottish Heads," says : " An extensive investigation on some 700 skulls from a disused Clydeside graveyard reveals the fact that these are in all essentials identical with the English type of skull."

He quotes Dr. Young, of Glasgow University, who states that " Scottish skulls presented an exceedingly close resemblance in their general form to the series of skulls described by Dr. R. Macdonald, and known as the Whitechapel English crania, which the latter regards as the typical skull of the Londoner 200 years ago."

He also quotes the *British Medical Journal* as saying, " The more we dig into the physical character of the English,

Scottish, Welsh and Irish peoples the more do anthropologists become convinced that all four nationalities are compounded out of exactly the same racial stocks of mankind."

Prof. Roland G. Usher, Washington University, in an article in *Woman's Magazine*, February, 1915, on "The Secret of England's Predominance in Europe," referred to England's territorial, racial and religious unity and said: "The greatest achievement of the careful researches of the late Bishop of Oxford into the constitutional history of England was the conclusive establishment of the fact that by the close of the 13th century the consciousness in the people of any difference in ancestry had entirely disappeared. . . Surely the fact that Englishmen became conscious of their common blood is a striking and important fact."

James Bonwick, in *The Irish: Who Are They?* establishes the Phœnician origin of the Irish, and quotes Huxley under the heading of "Celtic Irish," who says: "The argument about the difference between the Anglo-Saxons and the Celts is a mere sham and a delusion."

In *European and Other Races*, by Herbert Bruce Hannay, 1915 (Sampson, Low & Co.), p. 244: "In conclusion, then, not only do I deny that the Germans and the English are ethnically identical, but I should be very sorry to believe than any blood relation whatever existed between them as races."

P. 256: "This book is an attempt to demonstrate that the origins of the various peoples who now constitute the *British race*—namely, the English, the Scotch, the Welsh, and the Irish of Ulster (but not the Irish proper), save in so far as they descended in part from the Danes and the like—are for the most part not diverse, as has hitherto been held, and especially not German, as we have so often been told *ex-cathedra*, but common—in short, Asiatic, i.e., *Gimirrian* and *Skuthic*."

The *Vetus Chronicon Holsatiæ* says: "The Jutes are

Jews of the tribe of Dan, and the Jutes, Angles and Saxons were kindred nations " (p. 54).

M. Paul du Chaillu, in *The Viking Age*, Vol. I. p. 14, says: " The invaders of Britain, of the Gallic and the Mediterranean coasts, could therefore not have been the German tribes referred to by the Roman writers." Why ? He says : " We know that the tribes which invaded the country to which they gave the vague name of Germania were not a seafaring people, nor possessed of any civilisation, whereas the invaders of Britain were civilised."

PHYSICAL CHANGES NOT GOVERNED BY RACIAL DESCENT MERELY

IN lecturing on the origin of the ancient British and Anglo-Saxon as both derivable from the Hebrew race, we must remember that the Celt is separated from the Saxon in his arrival here, by in some instances more than a thousand years. If we are right, and I thoroughly believe it, that the ancient British built Stonehenge in the 17th century B.C., which coincides with the first arrival of Hebrews from Egypt into these islands, and also with the very natural hesitation on the part of the children of Bilhah and Zilpah to serve under Joseph in Egypt (see *Æschylus Suppliants*); and these arrived by sea taking the southern passage through the Mediterranean as most Celts and Gauls did, whereas the Saxons came principally through Europe northward, the disparity would naturally be very great.

The thirtieth chapter of Job answers the questions as to deterioration as also verse 30 as to colour (compare Lamentations iv. 7-9 ; v. 10). Holman Hunt in searching for the original model for a pattern of the physical type of our Saviour arrived at the conclusion that it is not the modern Jew as he now is ; the Anglo-Saxon type he selected as the best representation. In connection with this subject we append the following :

Remarks on *The Unity of Man*, Urquhart's *New Biblical Guide*. Pritchard in his *Researches into the Physical History of Mankind*, proved that science refused to be responsible for the objections which had been raised in her name. How completely the ground was taken away from under the feet of those who contended for the existence of different species of men, may be seen from the following passage extracted from *The Vestiges of Creation*. We need

hardly remind the reader that *The Vestiges* was written to advocate quite a different theory of creation from that of the Bible. *The Vestiges* of Robert Chambers was the forerunner of *The Origin of Species* of Charles Darwin. Chambers' theory was that there were two origins of man, "one for the Asiatic, American and European varieties, and another for the African." The significance of what we are now to quote will therefore be appreciated. After speaking of the six leading varieties of the human family, he says : " Each of these is distinguished by certain general features of so marked a kind as to suggest to many enquirers that they have had distinct and independent origins. Of these peculiarities, colour is the most conspicuous, the Caucasians are generally white, the Mongolians yellow, the Negroes black, and the Americans red. The opposition of two of these in particular, white and black, is so striking, that of them, at least, it seems almost necessary to suppose separate origins. Of late years, however, the whole of this question has been subjected to a rigorous investigation by a British philosopher (Dr. Pritchard), who has been remarkably successful in adducing evidence that the human race *might have had one origin*, for anything that can be inferred from external peculiarities.

It appears from this enquiry, that colour and other physiological characters are of a more superficial and accidental nature than was at one time supposed. One fact is, at the very first, extremely startling, that there are nations, such as the inhabitants of Hindostan, apparently one in descent, which, nevertheless, contain groups of people of almost all shades of colour, and likewise discrepant in other of those important features on which much stress has been laid. Some other facts, which may be stated in brief terms, are scarcely less remarkable. In Africa there are Negro nations—that is, nations of intensely black complexions, as the Jolofs, Mandingoes and Kaffirs, whose features and limbs are as elegant as those of the best

European nations. While we have no proof of Negro races becoming white in the course of generations, the converse may be held as established ; for there are Arabs and Jewish families of ancient settlement in Northern Africa, who have become as black as the other inhabitants. There are also facts which seem to show the possibility of a natural transition by generation from the black to the white complexion, and from the white to the black. True whites (apart from Albinos) are not unfrequently born among the negroes, and the tendency to this singularity is transmitted in families. There is, at least, one authentic instance of a set of perfectly black children being born to an Arab couple, in whose ancestry no such blood had intermingled. This occurred in the Valley of the Jordan, where it is remarkable that the Arab population in general have flatter features, darker skins and coarser hair, than any other tribes of the same nation.

“ The style of living is ascertained to have a powerful effect in modifying the human figure in the course of generations, and this even in its osseous structure. About 200 years ago, a number of people were driven by a barbarous policy from the counties of Antrim and Down in Ireland, towards the sea coast, where they have ever since been settled, but in unusually miserable circumstances, even for Ireland ; and the consequence is, that they exhibit peculiar features of the most repulsive kind, projecting jaws with large open mouths, depressed noses, high cheek bones, and bow legs, together with an extremely diminutive stature. These, with an abnormal slenderness of the limbs, are the outward marks of a low and barbarous condition all over the world ; it is particularly seen in the Australian Aborigines. On the other hand, the beauty of the higher ranks in England is very remarkable, being in the main, as clearly the result of good external conditions. ‘ Coarse, unwholesome and ill-prepared food,’ says Buffon, ‘ makes the human race degenerate. All these people, who live miserably, are ugly and ill-made. Even in France,

the country people are not so beautiful as those who live in towns ; and I have often remarked that in those villages where the people are richer and better fed than in others, the men are likewise more handsome, and have better countenances.' He might have added that elegant and commodious dwellings, cleanly habits, comfortable clothing, and being exposed to the open air only as much as health requires, co-operate with food increasing the elegance of a race human beings."

ISRAEL IN IRELAND

*(We are indebted to the late Rev. A. B. Grimaldi, M.A.,
for this chapter.)*

ISRAEL IN IRELAND

THE second or third known book entirely relating to the settlement of Israel in the Isles of the West is thus entitled: *Precursory Proofs that Israelites came from Egypt into Ireland, and that Druids expected the Messiah*, by Joseph Ben Jacob: London, 1816, 12mo. pp. 108. The following notes contain some of the evidences, arguments and coincidences by which the author supported the important conclusions which he came to.

ISRAELITE EMIGRATION TO IRELAND

Irish antiquaries state that the Partholanians or first settlers in Ireland were destroyed by a plague. They were succeeded by the Nemedians, a Japhetic people. During their time came a Semetic people, being a colony from Africa; Camden says about the time of the Exode (B.C. 1540, Galloway). These Semites were at first called Africans, and they settled in the North of Ireland. They declared that they left Africa because they desired to escape the curse uttered by Noah upon Ham. After three great campaigns, they entirely overthrew the Nemedians, and obtained the complete dominion of the island.

As none of the race of Shem, except Hebrews, were in Egypt at the time of Moses, these colonists must have been Israelites, and the evidence points to the conclusion that they were a portion of the tribe of Ephraim. Rabbi Eleazer ("Yolkut" on Exodus xiii. 17) says they were called out of Egypt by the Deity, in a vision, under a princely general of their own family, and that they were of the Royal seed and mighty men of war. Another Jewish author (*Medrash*, p. 51) says that they went to

Carthage, with which place the Irish had a very early intercourse (O'Halloran, *History of Ireland*). A third Jewish writer records in Chaldee that they went to Erim (*Medrash*, p. 160)—that is, to Erin, for the Chaldee uses *m* for *n*.

These Ephraimites were heirs to most extraordinary blessings and promises of future greatness (*vide* Gen. xlviii., xlix.). Their unprecedented adhesion to the faith was alluded to by "Jacob when he blessed Ephraim and Manasseh with his hands in the shape of a cross, and said, *I know, my son, I know* (*i.e.*, why I bless with the cross, and why I give Ephraim the younger son the chief blessing)."

JOSEPH'S ZODIACAL VISION

Various circumstances show a connection with Joseph's great Star Vision. Thus the common oath of the ancient Irish was "by the sun, moon and stars." When Ugai the Great influenced the national Estates to swear allegiance to himself and his posterity, the oath they took was "by the new moon and stars." The same oath was taken to Tuathal and his issue; and it was "by the sun, moon and stars" that Laogaire vowed to exonerate the province of Leinster from a heavy tribute. When Fearaidhach was called to the throne after the Attachotic war the Firbolgs swore allegiance "by the sun, moon and stars" (*Grat. Luc.*, p. 67).

In a M.S. *Life of St. Columba* is an account of a Druid temple, on the altar of which was represented the sun, moon and stars. "I have no doubt but these ornaments of Druidical buildings had a reference to the hopes of the House of Joseph, which had been founded upon the dream of that patriarch, and that they offer no evidence whatever of Divine worship having been paid to such heavenly bodies."

Cordiner (*Antiquities of Scotland*) gives plates of obelisks,

crosses, etc., in which may be traced numerous allusions to Joseph and the history of the Hebrew family—the Sun, Moon and Stars, the Vine Branch, the Serpent, two Sceptres united, the Bull, the Rhinoceros (unicorn), etc.

JOSEPH'S SHEAF'S VISION

Jocelyn (*Vita S. Patricii*, cap. 56) and O'Halloran record that Laogaire, the Irish king contemporary with S. Patrick, possessed a great image Crom Croithi, which he believed could *resolve all questions*. It was magnificently adorned with gold and silver, and twelve other brazen idols of an inferior degree stood around him in a bending posture in token of his superiority. "I am certain there is no person who reads Joseph's first dream, in which his sheaf stood in the midst, and the sheaves of his brethren stood all round, and made obeisance to his sheaf, but must discover that the figures were only in commemoration of that dream and its fulfilment in Egypt."

Joseph's Egyptian name was a Revealer of Secrets, as was pretended of the chief image. The twelfth figure would represent either Jacob or Manasseh. At Loughguir, near Limerick, and elsewhere are Druidical monuments consisting of twelve large stones, on their ends, forming regular circles.

O'Halloran remarks that a centre stone, being invariably higher and thicker than the rest, shows a coincidence with the twelve brazen statues around Crom Croithi in a bending attitude, thus perpetuating Joseph's Sheaf Dream in many parts of Ireland.

JOSEPH'S COLOURED COAT

About B.C. 950 a Sumptuary Law was passed which regulated the number of colours to be worn by persons of each order in the State. The Prince might wear 7 ; the Ollams 6 ; the Nobility 5 ; the Biataghs 4 ; the Military Officers 3 ; the Soldiers 2 ; the Artisans 1 colour. "Here

again we find evidence of a descent from Joseph, whose father made him *a coat of many colours*, and who for his wisdom was esteemed next to Pharaoh."

"Probably the plaid, according to the colours of which the Scotch clans were distinguished, originated in Joseph's Coat of many Colours.

"The torn garments, hung on trees near sacred wells, have evidently some reference to the tearing of Joseph's Coat of many Colours, for the purpose of persuading Jacob that a wild animal had destroyed him."

JACOB'S BLESSING UPON JOSEPH

A very ancient Irish Order was the Craobh-ruadh (red branch). "Any person who looks at the Red Branch of the Vine and the description of the House of Joseph in the *Sacred Writings*, where it is frequently called a Vine, may find some clue to the institution of the Order, and be induced to think it has a reference to the same emigration alluded to by Jacob in his blessing of Joseph, *whose branches run over the wall* (Gen. xlix. 22)." "It seems as if the traditional hopes of the Irish nation had prepared them for the extirpation of the serpent and a blessing through the Tree, as well as through the Cross, which Jacob made with his hands in blessing Joseph's children."

The more pious people in Ireland have resorted to zealous communion: "Their bow-rests upon the string, and the bands of their arms may, ere a very few years elapse, be loosed by the unshortened arm of the mighty God of Jacob, agreeably to the prophecy of that illustrious patriarch."

Upon a seal of Aberdeen Cathedral (in Cordiner) Jacob is sitting up in his bed, leaning against its head, and paying homage to the rod or staff in Joseph's hand, while the latter is sitting in a chair at the feet of his father. Above is a large star and two antelopes.

Near the kirk of Holywood, Dumfries-shire, was a "Dru-

dical circle of twelve stones, as I conceive representing the twelve patriarchs ; and one of them is broken into three pieces, which lie together, as if representing the three divisions of the House of Joseph."

In *Ogygia*, p. 201, we are told that S. Patrick and three bishops were singing hymns near a fountain at Cruachan Palace, when the two daughters of King Laogaire enquired of them respecting their religion. "If we look at the blessings of Jacob and Moses on the House of Joseph, we shall soon discover what prompted the questions of Laogaire's daughters." These Nazarite sons of Ephraim, who came into Ireland, were not guilty of the rebellion in the Wilderness, or the subsequent transactions in the Holy Land, which brought dispersion and captivity upon the remainder of the family. Not having received any law until the Christian dispensation, and having carefully preserved that faith which was once delivered, they remind me of the 7,000 " (Rom. xi. 4). The name of the chief Druidic deity was Esus, or Hesus, which may be traced to the expectation of a Saviour, which in Irish is Josa, pronounced Eesa, or Eesu. "Nothing is more reasonable than to imagine that the seed of Joseph should look for that Angel or Messenger who was represented in Jacob's blessing as redeeming him from all evil, and whose benediction he particularly implored upon Ephraim and Manasseh. Nothing is more reasonable than to believe that they should expect Him whom in another year Jacob called *the Desire of the Everlasting Hills*."

TAURUS, THE EMBLEM OF JOSEPH

When the Arch Druid cut the mistletoe from the oak in which it was found, with a golden hook, two white bulls were afterwards sacrificed beneath the same oak tree. "The white bulls may have a reference to the two tribes which sprung from Joseph, and whose standard was *Shur*, a bull or ox."

“Joseph had been long held in veneration among the Egyptians, and it is probable their worshipping animals of the cow kind originated in that veneration. As I stated before, the standard of Joseph’s House was an ox, bull or cow, for in Hebrew the term *Shur* embraces the whole species.”

In the sculptures on Scottish Celtic stones may be traced the bull, the rhinoceros (unicorn), etc. Upon Maiden Stone, 20 miles from Aberdeen, are two rhinoceri. “Upon the carved stone at Essie, near Glaimes, are well executed oxen under three patriarchal figures, which it is highly probable may have been intended for Abraham, Isaac and Jacob.”

JOSEPH’S CHAIN, TAXES, CAPTIVITY

The Druidic priests and the people never entered the sacred oak grove to worship without carrying a great chain. “The chain appears to have been carried in remembrance of the unmerited captivity of Joseph.”

Cæsar tells us that the Druids were exempted from taxes. So does O’Halloran. Joseph exempted the Egyptian priests from taxation. “May we not with great justice suppose that the exemption of the Druids from taxation originated in the respect which the great steward of Israel had for the priesthood?”

One Jewish Rabbi accuses the Ephraimites of leaving Egypt before the expiration of the period Divinely allotted for their captivity. But Joseph’s captivity began when he was sold into Egypt, long before his race fell into bondage. The Ephraimites, therefore, could probably date the captivity of their tribe from their ancestor, Joseph’s being stolen into Egypt.

EPHRAIM GUIDED TO THE WEST

The Ephraimites sailed from Egypt in search of a Western island of Europe. In Genesis xxviii. 14 it is promised that the seed of Jacob should spread to the West,

which, contrary to the usual order, is mentioned before the North, South, or East, perhaps to point out this very emigration at the first spreading of his seed. Postellus, in his public lectures at Paris, said : “ The Jews, being most wise sages and learned philosophers, and knowing that the empire of the world should be settled in the strongest angle, which lieth in the West, seized upon those parts at an early period, and Ireland the first. The Syrians also and Tyrians, to lay the foundation of their future empire, endeavoured all they could to inhabit those regions.”

Amergin, the High Priest, after consulting the *Sacred Books*, told the Milesians of the prediction of his predecessor Caicer, “ That the land reserved for their posterity was the most Western island.” He told them that Ireland was the most Westerly situation ; he assured them it was the Promised Land, and that the period had arrived when the possession of it might be obtained. “ We find the Africans before seeking for a Western island, and these two circumstances influenced my belief that some early prophetic assurance must have been given respecting a Western island.”

Enoch prophesied (Jude) and Joseph is said to have also (Eccles. xlix.). It is very evident that even the Pagans were impressed with some strange notions regarding the West. *Annan*, the West, was consecrated to the dead. It comprehended Tartarus and Elysium. Our Lord says many shall come from the West, and sit down with Abraham. So the parable of the Lost Sheep ; the directions of the Apostles to go to Lost Israel and witness to the ends of the earth (Acts i.).

O'Halloran says S. John came to Ireland. Usher and Erasmus say S. James visited Ireland. The Acts say he preached to the dispersed, and his *Life* says he came to Spain and Ireland. Dr. McCuillenan thinks Ireland was called Hibernia, from the Greek Hiber, meaning a Western sland ; and other names of Erin imply the same.

THE MYSTIC STONE OF JACOB

Joseph being the Prince of his brethren in Egypt, his, and the family of Ephraim after him, were natural guardians of the Stone on which Jacob made his vow after the extraordinary vision of Luza ; and on the landing of the Milesians in Ireland they found the Liag Fail, or Stone of Destiny, in the possession of the previous settlers.

One of the ancient names of Ireland, before the landing of the Milesians, was Inis-fail, from the famous Stone of Destiny, Saxum Fatale, on which their predecessors were invariably crowned. This Stone, " The Book of Conquest " tells us, was carried by the Milesians to Tara for the perpetual crowning of the monarchs of Ireland. It was a well-known and accredited prediction that wherever the Stone should be lodged the Irish should rule, according to a rann or verse : " The Scots shall give law and rule to whatever country this Stone is placed in, if the Fates are to be credited." This Stone was afterwards lent to Feargus, King of Scotia Minor, and in consequence of the afflictions of Ireland it remained in Scone till 1296.

TOWERS, PHARAOH, HARP, DIRGE, IDDEW, EMANA

These African sea champions, or Fororians, as the Ephraimites were styled in Ireland, built the celebrated Round Towers, having landed at Tor, or Torinis, or Torconning. At the commencement of a battle the Irish Army always shouted " Pharroh " repeatedly, which must have originated from some circumstance in Egypt. It is quite possible that in so monarchical a country as Egypt the soldiers were instructed to shout the regal name or title, which being Pharaoh could easily be corrupted into " Pharroh."

The Formorian leader More returned to Egypt with sixty ships, " I have no doubt to emancipate his brethren and transport them to the West ; but he found the Exodus had taken place."

Eran, the grandson of Ephraim (Num. xxvi. 36) must be the origin of the name Erin, which they brought into Ireland. They must have also brought the Harp with the Angel front, and the Crown with twelve points, both exactly corresponding with King David's. Also the funeral lamentation, like the Eastern wailing, the patriarchal government of families, the Hebrew law of retaliation (an eye for an eye), the name of Tarah, also of Emana, a city of Ireland, and many other things.

The Welsh call the Irish Iddew and the country Iddewon, or Jewslan. The Hebrew numbers of Ephraim and Erin are precisely the same, viz., 330, and the Hebrew word for *faithful city* (Isa. xxvi.) is Erin Emana, the name of Ireland, and one of her ancient royal cities.

SAINTS, COINS, INSCRIPTIONS, OAKS, CROSS, ON

Ireland was called the Island of Saints, and Isaiah (xxvi. 1, 2, 15) mentions the Land of Saints. Bede says that Ireland was a land flowing with milk and honey.

Simon ("Essay on Irish Coins") says the Irish word Monadh seems to be derived from the Hebrew Monah or Minch, a weight or coin, and many Irish mercantile and other words are derived from the Hebrew.

In many parts of Ireland Hebrew inscriptions have been found. Sir Joseph Ware says some have been dug up at Clonmacknoise in the very centre.

The Greeks called the Irish the Sacred Nation before A.D. The Irish Druids worshipped under sacred oaks, as the Israelites did. The Druids had a great veneration for the oak. The last act of Joshua was to place a great stone under an oak in the Sanctuary. The Druids formed a Cross out of the sacred oak, and a Jewish Rabbi says that Manasses deposited a Cross in the Temple. Oaks are frequently found at the sacred wells in Ireland, on which are placed offerings.

Colonel Vallency mentions that there were Irish priests

of On. In Tir-On was a celebrated On, or stone pillar overlaid with gold, called On-oir ; it was kept in the church. Joseph married Asenath, the daughter of Potiphar, priest of On ; and Joseph resided in On, or Heliopolis, the city of the golden sun.

Sacred wells are common in Ireland, and Joseph's elevation in Egypt was brought about by his being put in a pit (Gen. xxxvii. 24, A.V.) ; but in the *Septuagint* it is *cistern* (as are common in Palestine), and the *Vulgate* has *cistern*, and Fenton has *well*.

It is near these Irish wells that torn garment rags are placed ; and it was at the well that Reuben *rent his clothes*, because Joseph was not in the well (29). On the title-page of the book is a woodcut of a circle of twelve stars, as referring to the signs of Joseph's Vision. Underneath is the uncrowned Harp of Erin, with its female head (Tephi). Joseph was also particularly connected with a well, being a *fruitful bough by a well*, esoterically referring to Ephraim, whose name means *fruitful* (xlix. 22).

Such are some of Ben-Joseph's remarks and evidences in reference to a contingent of Ephraimites having left Egypt and settled in Ireland.

Vide Bible Light, pp.24-30, edited by Rev. R. Douglas, M.A. Easter, 1900.

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